ADDRESSING ANXIETY IN SUCCESSION PLANNING IN

FREE PENTECOSTAL FELLOWSHIP IN KENYA

A THESIS-PROJECT

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BY

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To my wife Rose and children, Pauline, Naomi, Lillian, and Daniel, for your encouragement, support, and endurance in the due course of this study. I will always remain grateful.

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ABBREVIATIONS

CEO   Chief Executive Officer

ED   Executive Director

FPFK   Free Pentecostal Fellowship in Kenya

NPO   Non- Profit Organization

SOX   Sarbanes-Oxley Act

UK   United Kingdom

USA   United States of America

VIF   Variance Inflation Factor

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ABSTRACT

This thesis-project examined anxiety in succession planning in Free Pentecostal

Fellowship in Kenya (FPFK). The study examined: how succession planning is practiced, the

benefits and challenges of its implementation and mentorship process critical for leadership

succession. The study adopted descriptive qualitative and quantitative surveys targeting 506

and collecting primary data from 91 pastors serving at 50 years and above, regional

coordinators, and the General Secretary of FPFK. The study established that retirement age was

the major cause of anxiety since the church structure did not have a clear succession procedure

leading to fear of losing power, privileges and status.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Importance of Leadership in Succession Planning

One of the critical junctures in the life of a congregation is the changing from one pastor to another. It is even more perilous when it is the first transition from a founding pastor to the next pastor. In my denomination, Free Pentecostal Fellowship in Kenya (FPFK), we do not have a clear process for pastoral succession. Most of the FPFK churches were established by founder pastors who have served over the years, some of whom, including the researcher, are facing succession anxiety based on the 70 years constitutional retirement age requirement. My thesis, therefore, addresses the problem that the pastors and the church face as far as anxiety in succession planning in FPFK is concerned, and offers recommendations for FPFK Church National Board to review the constitution in order to address the gray clauses on pastors' retirement. It also makes recommendations to the local church congregations to be part of the constitutional review on pastors' retirement and succession planning.

Bridgland says that the church organization's leadership need to address this anxiety associated with succession for the future by identifying future leaders and identifying activities to strengthen leadership capacity are the core of succession planning.[1] Additionally, Adeyemo says that leadership in the church is one important aspect upon which other ministries rest. Lack of leadership, especially in Africa, has often led some scholars to describe the church as

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1. Angela Bridgland, "To fill or how to fill, that is the question: Succession planning and leadership development in academic libraries," *Australian Academic & Research Libraries* 30, no. 1 (1999): 20-29.

under-led.[2] Rainer also observes that the question of ineffectiveness swings around capability and that shepherding is vanishing, making the church to remain directionless and under-led.[3]

Thus, succession planning entails identifying potential successors and developing them in ways that best fit their strengths. In the business world, succession planning has been practiced due to the recognition that some jobs are the lifeblood of organizations and too critical to be left vacant. Rothwell identifies the following stages for the succession planning process: Step 1: Identifying key positions or groups (current and future); Step 2: Identifying competencies; Step 3: Identifying and assessing potential candidates; Step 4: Developing succession plans; Step 5: Implementing and evaluating.[4]

Succession planning is an issue many pastors do not want to address in any systematic way. Part of this reluctance might be the very nature of the church. Most are small and don't have places for younger pastors to advance. And the larger churches often have pastors who remain so long that a person with some sense of wanting to grow into a senior pastor role may have to go elsewhere and thus deplete the succession plan. This oversight may be attributed to the fact that pastoral work is a calling based on the biblical foundation where Jesus told the disciples, "You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give

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2. Tokumbo Adeyemo, *Servant Leadership in the African Context* (Nampa, ID: AIM International, 1998).

3. Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: B&H Publishing Group, 1993), 145.

4. William J. Rothwell, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within*, 2nd ed. (New York: AMACOM, 2010).

you" (John 15:16).[5] This is the verse that pastors quote in support of their view of working till death, indicating that once a prophet or apostle is called, he does not retire but dies while working.

However, there are changing realities in ministry, with the Governments setting a retirement age in the Acts of Parliament for all citizens employed in different sectors, including the church. This thought is also supported by a biblical foundation, where the Levites were to start serving when they turned 25 years and retire at 50 years but continue supporting younger Levites (Numbers 8:24-26).

The above concerns and principles are not only important to the leader exiting or retiring, but also to other leaders and staff in different ministries of the church as well as the whole congregation. In addition, they are equally important to the leader's immediate family. This requires participatory leadership where the leader involves the pastor being mentored by instilling participation and also preparing the congregation for the pastor's exit. The measure of success in Christian Leadership depends entirely on how well one manages, communicates, and conducts his or her transition or exit process. Management of transition can be best achieved by the clergy when they identify spirit-filled congregants or one of his staff whom they mentor, train, and prepare for succession. The church leadership should manage succession transition to avoid creating gaps that may destabilize the good work and functioning activities they successfully created while in office.

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5. All Scripture quotations are taken from the New International Version (NIV) of the Bible unless otherwise indicated.

Succession Planning in FPFK

The motivation of the current research was to analyze how succession is practiced by FPFK, the benefits of succession planning, the challenges of its implementing, and a mentorship process critical to its success. These objectives were to address the anxiety experienced by FPFK pastors and the churches, as they face succession occasioned by the pastors' age factor, which was based on the fact that many pastors who have attained the mandatory retirement age of 70 years, according to FPFK constitution, hardly actualize the retirement because of anxiety associated with the transition. The issue of pastoral retirement may also cause congregational anxiety, exhibiting symptoms in attempts to cope with the anxiety about such changes in the church system. When pastors are going through transition, it naturally introduces anxiety into the congregational system. The writer is an example of FPFK pastors in Kenya, some of whom may be the founders and senior pastors who have served their respective churches for many years, yet they did not fully consider the possibility of exiting their leadership roles. Just as the researcher, who has been in charge of other projects run by the church and has attachments to the ministry, other FPFK pastors find themselves in this scenario, which leads to pastors' anxiety. Although the church has an existing leadership structure in place, the pioneering pastors have a vital role to play as the founders. Considering the researcher as an example, he has, over a period of more than 25 years, led the church in establishing a congregation of approximately 1,000 followers as well as set up an academy with approximately 500 pupils, a vocational training institute for youth and destitute children, and an enterprise that distributes water from a borehole to the community surrounding the church. The enterprise also purifies and markets the water.

The Free Pentecostal Fellowship in Kenya (FPFK) is an evangelical church registered in Kenya. It operates in 31 regions in Kenya and has 258 local churches and more than1,200 branches, with a combined membership of over 250,000. FPFK was established independently by Norwegian and Swedish missionaries in the 1950s and 1960s, respectively. The missionaries from the two Scandinavian countries operated independently of each other until 1997 when their operations were merged and FPFK as a Kenyan national church came into being.

Based on the findings from the study, the researcher intended to propose a succession planning process that would minimize anxiety, which could hinder church growth and the projects run by the church. This study/survey was aimed at assessing how FPFK churches manage pastors' succession planning. It involved a review of literature based on content analysis of the Bible and other Christian literature to gain the biblical perspective of pastoral perception upon which the measurements of the objectives were anchored to assess the perceptions of the stakeholders.

Why Focus on Succession Planning in FPFK

All churches will face transition from one pastor to the next. It is essential that churches have a well-documented plan and clear vision regarding the process for pastoral succession. The FPFK Church constitution stipulates that pastors should retire when they attain the age of 70 years but without clarity in terms of procedures how this is done. It was important for the study to establish whether this is done, of which most pastors refuse to retire leading to ambiguity in the entire pastors' retirement process. The rationale for this topic was to create new knowledge on succession planning, analyze the challenges of it, and provide a systematic

approach to developing a succession planning process that has a biblical foundation in order to capture more information on this ambiguity. This study focused on succession planning in the FPFK churches in Kenya because of the lack of clarity regarding succession planning as guided by the church constitution.

Secondly, the FPFK church is a congregational system where the local church, through its church board, has full power in the entire management of the Church. This scenario presents a challenge since it is the duty of the local church to plan for the pastors' retirement process and benefit package, yet the local church may not have a systematic way of planning, especially for the pastors' pension. In fact, some of the churches are small and so poor that they are not able to afford their pastor's salary, let alone retirement benefits. This situation poses anxiety, hence, the study empirically explored anxiety in succession planning in the FPFK Church. Specifically, the study ascertained how succession is practiced by FPFK pastors, investigated the benefits of succession planning to the performance of FPFK churches, established the challenges of implementing succession plans by FPFK pastors, and suggested a mentorship process that is critical for leadership succession.

Importance of the Project

The project was important to the researcher because in its constitution, the FPFK church does not have a clear procedure for pastoral succession planning that empowers the outgoing pastors to establish effective succession planning that includes a strategic plan for church longevity for generations to come. It is important for the pastor to provide a biblical vision for the church to succeed. The lack of an effective succession plan may result in anxiety for all

stakeholders, stagnated leadership and negatively impact the church. The researcher hoped

that the findings from this study would influence FPFK leadership to expand its constitution to

adopt elaborate pastoral succession planning and stimulate other pastors to take a proactive

approach toward leadership succession. While some pastors are passive regarding leadership

succession, the Scriptures do not teach passivity as an option. As a church, FPFK cannot ignore

succession planning and achieve the Great Commission without developing future leaders.

Delimitation

The following limitations were met by the researcher; the 91 sample-size of pastors may

be small so as to enable generalization of the finding to all the FPFK pastors. To address this

limitation, the study selected a sample that was very representative and also with a selection of

respondents with high variability. In some cases, some respondents were apprehensive about

the motive of the study which may have led to providing information which was not accurate,

thus affecting the validity of the collected data. The researcher overcame this limitation by

guaranteeing the respondents that the study was purely academic, and the information

provided was treated with utmost confidentiality and their identity was kept anonymous. The

respondents were not required to indicate their names in the questionnaire.

Assumptions

The researcher assumed that FPFK churches are endowed with the resources necessary

for leadership succession planning. The researcher also assumed that the pastors in FPFK

churches follow the Biblical vision and methods for leadership succession. A third assumption

was that the pastors were under the control of the Holy Spirit, who helps them to oversee the functions of church succession planning. Fourth, the study further assumed that it was in the best interest of the pastors to promote succession planning at the local churches. The final assumption was that the longevity of FPFK churches has been based on leadership succession planning.

Sub-Questions

The first sub-question was to seek an understanding of the FPFK church succession phenomenon. The second sub-question was to review how the Scriptures address leadership succession. In the third sub-question, the researcher explored journals and contemporary literature that focus on leadership succession. The fourth sub-question was to sample FPFK churches for data collection. The fifth sub-question was to conduct onsite surveys with pastors and clergy in need of a plan of action for leadership succession. During the interviews, the researcher sought to discern aspects of theology that directly relate to the subject of leadership succession. The researcher also held detailed interviews with the National Presiding Bishop of FPFK, Regional Bishops, and the General Secretary. These interviews helped in analyzing anxiety in succession planning in the church, which aided in understanding the problem of leadership succession in small independent community churches. The survey also provided the data and information necessary to present a plan for implementing a strategy for succession planning among FPFK pastors.

Research and Methodology

This project was a mixed method, where quantitative and qualitative design was integrated. According to Creswell, the core assumption of this form of inquiry is that the integration of qualitative and quantitative data yields additional insight beyond the information provided by quantitative or qualitative data alone.[6] Methodology and the collection of data included disbursing and collecting questionnaires, onsite observations, interviews, and written documents. Methodological tools and instruments included survey questionnaires and personal interviews. The researcher utilized technology, such as software, that aided him in the organization and analysis of data.

Primary Data

Primary data consisted of Scripture, interviews with key informants, participant responses to questionnaires, and observation data composed and gathered by the researcher.

Secondary Data

Secondary data consisted of the FPFK constitution, mission statement, doctrinal statement, websites, and other information collected by, but not directly composed by, the researcher. Resource literature consisted of books directly related to the subject of leadership transference and succession from business and ecclesiastical institutions. The research included

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6. John W. Creswell, *Research design*: *Qualitative, Quantitative, and Mixed Methods Approaches*, 2nd ed. (Thousand Oaks, CA: Sage Publications Inc., 2003*).*

electronic journals and libraries containing commentaries and other literature that informed the research.

Thesis-Project Overview

The first step of the research process involved examining the FPFK Church documents and assessing the Church constitution and mission statement to integrate any previous material useful for the study. The proposition of the study was that the lack of succession planning is the reason for anxiety among the pastors in FPFK. To address this proposition, the research set the following objectives: ascertain how succession is practiced by FPFK pastors; investigate the benefits of succession planning to the performance of FPFK churches; establish the challenges of implementing succession plans by FPFK pastors; develop a mentorship process that is critical to leadership succession.

The second step was to conduct a review of literature closely related to the objectives of this study. The researcher searched the Theological Research Exchange Network (TREN) database to find other project theses that consider the subject of anxiety related to leadership succession. In addition, the researcher browsed journals on the American Theological Library Association (ATLA) database and other related journals that contain similar information about the subject. The third step was to sample FPFK pastors at least 50 years of age deemed to be facing succession anxiety. To broaden the study, the researcher included pastors in the 31 regions. As mentioned, of particular interest were pastors whose ages were 50 years and above, and who likely faced leadership development and succession anxiety.

The fourth step was to construct research instruments that facilitated the research. Research tools included questionnaires and surveys needed for interviews. The fifth step was to interview key informants and collect, analyze, and synthesize data that provided the researcher with resources needed to formulate a plan of action that addressed the research question.

CHAPTER TWO

THEOLOGICAL FRAMEWORK

This thesis-project assesses the lack of clarity in succession planning in Free Pentecostal Fellowship in Kenya that triggers anxiety among the pastors. This chapter focuses on the elements of leadership in succession planning most evident in the pages of Scripture. Beginning with a brief introduction to biblical succession, the chapter reviews the following biblical theories: Patriarchs-Based Succession, Moses/Joshua; Family-Based Succession, David/Solomon, Prophets-Based Succession, Elijah/Elisha; the New Testament Succession, Jesus/Peter and Paul/Timothy. The six models were reviewed in detail and related to address contemporary anxiety in succession planning in Free Pentecostal Fellowship in Kenya. This review was important in the context of truths about God and His dealings with previous generations in addressing anxiety in succession planning.

From Genesis to Revelation, the Bible records a litany of generational transitions characterized by preservation of the message of hope found in God. When Christ appeared, hope became incarnate in the "Living God" (1 Timothy 4:10). Followers of Jesus became leaders among an increasingly wider audience, sharing the message of Christ. This momentum of generational transmission in succession today happens in the body of Christ, which is the Church of which FPFK is part. The biblical record provides three in-depth portraits of what an outgoing leader looked for and promoted in the life of his successor. In each case, the message endured for one more generation. Therefore, examining the components of these leadership transitions provides a template for contemporary leaders to establish their long-term, healthy

successions. The message of God's desire for fellowship with humankind is too important to do otherwise.

Introduction to Biblical Succession

Succession is presented differently in the biblical social construct, beginning with Adam and continuing through the patriarchs, judges, kings, and prophets of Israel, and eventually leading to the life and times of Jesus and His disciples and the Apostles. In the succession stories of Abraham and Isaac, each solved conflict by choosing the younger over the older by separation and a division of inheritance. In Jacob's family, succession was in no way intentional. Instead, it emerged from the eleventh son, who was cast away by the others yet saved by God to make a broad impact on that region of the world and the salvation of his immediate family.

Family-Based Succession

The succession with Abraham/Isaac did not face any anxiety because Isaac was the only son. One day, Abraham said to his oldest servant, the man in charge of his household, "Take an oath by putting your hand under my thigh, then swear by the Lord, the God of heaven and earth, that you will not allow my son to marry one of these local Canaanite women. Go instead to my homeland, to my relatives, and find a wife there for my son Isaac" (Genesis 24:1-3). In this case, Abraham was aging and Isaac, being the promised hair of his wealth and generation, needed to prepare for succession of his father by first of all having his own family through which Abraham's vision of being the father of faith would be passed on to the next generation.

Moses/Joshua Succession

One of the greatest examples of succession planning in the Bible is the story of Moses and his successor Joshua. First, Moses had to realize he would need a successor, and he asked God to provide one. Numbers 27:15-16 states that Moses spoke to the Lord saying, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation." Moses did not choose his successor, but God directed Moses to Joshua, whom He had already prepared for the task. Moses recognized Joshua's abilities and potential long before he would need someone to succeed him. Moses became a mentor for Joshua and gave him various leadership tasks to further his development. Prior to his death, Moses formally ordained Joshua to leadership as scripture tells us in Numbers 27:22-23; Moses did as the Lord commanded and set Joshua before Eleazar the priest and before all the congregation and gave him a charge. Like Moses, great leaders begin developing successors long before they expect to leave office. Succession planning requires taking ownership of the current executive, like Moses, and those who exercise complementary authority, like boards of trustees or, in this case, Eleazar. The same principles of succession planning that were used in the transfer of leadership from Moses to Joshua are relevant in the setup of FPFK pastoral succession.

In the Book of Exodus, succession planning introduces theocracy leadership, that is, non-hereditary succession pronounced by divine appointment and confirmed by the people.[1] This leadership process began with Moses, continued through Joshua, the judges, and concluded in the life of David, the second king of Israel, when David asserts his authority in declaring his son

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1. I. Howard Marshall, J. I. Packer, D. J. Wiseman, and A. R. Millard, eds., *New Bible Dictionary*, 3rd ed. (Downers Grove, IL: Inter-Varsity Press, 1996), 350.

Solomon successor to his throne. The succession plans of Moses to Joshua and David to Solomon end this Old Testament view of leadership transitions. Before Moses, the patriarchs assigned succession to sons from a variety of positions in the birth order. After David, at least in the southern kingdom of Judah, succession moved from father to son in most cases. Joshua is first mentioned in Exodus 17 as Moses selects him to lead the Israelites into battle against the Amalekites. This military role echoes the meaning of his name ("Yahweh saves," Hebrew *yehôshûa*) as well as the future task of conquering the people inhabiting the land of Canaan.[2] Joshua is mentioned again in Exodus 24:13 when he accompanies Moses up Mount Sinai to receive the Ten Commandments. Joshua's first reported words may reveal something of his military instincts.

The final mention of Joshua prior to 38 years of wandering in the desert occurred in the story of spying out the land of Canaan as Israel settled at Kadesh Barnea (Numbers 13). God instructs Moses to send leaders from each of the tribes to look over Canaan. Moses did so, and the writer repeats the fact that all of the men chosen were "leaders of the Israelites" (Numbers 13:3). Joshua is considered not only Moses' aide, but also a leader of his tribe, the Ephraimites. The tribal chief from Judah, Caleb son of Jephunneh, became the lone spokesman for conquering the land of Canaan alongside Joshua. The people believed the fearful reports of the other ten spies, an act that brought Moses and Aaron "facedown upon the ground in humble submission before God and in merciful propitiation before the people. Then in concerted response to their leaders' self-humiliation, the two faithful scouts Joshua and Caleb ripped

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2. Merrill C. Tenney and Moises Silva, eds., *The Zondervan Encyclopedia of the Bible*, vol. 3 (Grand Rapids: Zondervan, 2009), 793.

open their cloaks in an act of great remorse and contrition."[3] The people's rebellion resulted in

an entire generation of people who had seen miracle after miracle dying in the desert over the

next 38 years. Interestingly, Joshua's name no longer appears in the chronicles of wars and

wandering until the end of Moses' life draws near and the succession process unfolds.

Three texts report the succession of leadership from Moses to Joshua: Numbers 27:15-

23; Deuteronomy 3:21-22, 28, and 31:1-29. The Numbers passage focuses on the reason a

successor was needed (Moses' death) and the means by which Joshua was empowered and

commissioned. The first Deuteronomy passage notes Moses' conversation with Joshua

regarding future military conquests in light of the recent defeats of Sihon and Og, and God's

statement to Moses regarding the need for commissioning and encouraging his successor. The

second Deuteronomy passage emphasizes Joshua's role in leading Israel to take possession of

the Promised Land and continues the themes of obedience and disobedience prominent in

preceding materials. The careful, detailed treatment of this leadership transition coincides with

the equally important transition in the nation of Israel from homeless wanderers to owners of a

promised land.

In Numbers 27:15-23, a compressed series of events outline the initial request from

Moses for a successor, God's response, and the public commissioning ceremony that installed

Joshua to his new role. The conversation between God and Moses in Numbers 27 takes place

on the heels of God's reminder to Moses that he would not enter the Promised Land because of

failed obedience at Meribah Kadesh. Moses responds by asking God for someone to take the

people of Israel into the next stage of God's promise. His use of the phrase "the God of the

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3. R. Dennis Cole, *Numbers*, The New American Commentary (Nashville: Broadman & Holman, 2000), 226.

spirits of all mankind" in verse 16 is only used here and in an impassioned plea to God recorded in Numbers 16:22 during Korah's rebellion, in which Moses pleaded with God to express mercy for the majority of Israelites caught in the rebellion of a few. The parallel chapter 27 points toward the entirety of the nation, yet the request is for a different brand of mercy – not a stayed hand of destruction, but a steady hand of direction. A further difference between the two texts emerges in the grammatical person used for Moses' prayer. In his earlier passionate plea, Moses uses a more intimate second person to communicate with God. Here, as evidenced perhaps by a loss of intimacy in the face of perceived guilt or shame, Moses "adopts the third person address characteristic of the sinful petitioner who has fallen out of grace."[4]

God responds to Moses' request by selecting Joshua and, after referring to an overarching qualification ("a man in whom is the spirit," Numbers 27:18), immediately outlines the procedures for transfer of authority, recognition, and leadership. The prescribed method for transfer of leadership includes three separate actions. First, Moses is to lay his hands on Joshua. This ceremony is significant and can accompany a blessing, a sacrificial offering, or serve as a dedication to office. The purpose of these rituals seemed to center around the transference of a quality or responsibility from one to another. In later times, the laying on of hands accompanied one's admittance to the office of rabbi, and in Christian practice, it accompanied the designation of leaders or the conferring of a spiritual gift (Acts 6:6; 13:3; 1 Timothy 3:14; 2 Timothy 1:6).[5]

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4. Jacob Milgrom, *Numbers*, The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1989), 234.

5. Timothy R. Ashley, *The Book of Numbers,* NICOT (Grand Rapids: Eerdmans, 1993), 552.

The second action God required for Joshua is a presentation before Eleazar the priest and the entire community. Just as the Levites were presented to Aaron for service in Numbers 3:6 and 8:13, Joshua is presented to the son of Aaron for shared leadership. The third action God asks Moses to take is to charge Joshua (literally "to command" him) to "give him some of your authority so the whole Israelite community will obey him" (Numbers 27:20). This text reminds the reader of the incident in Numbers 11 in which God takes "of the Spirit that is on you and put the Spirit on them" (v. 17), referring to the 72 elders with whom Moses chose to share his burden of leadership, now denoting the still shared nature of his temporary co-regency with Joshua.

The final passages referring to the succession of Joshua as leader of Israel are found in the fifth book of Moses called Deuteronomy, literally "second law." However, it is not a separate set of laws from those already presented by Moses. Instead, it is a "literary record of a spoken address (or series of addresses) which has been given the form of a covenant document."[6] These addresses or sermons were meant to remind a new generation of the need for obedience to God in light of their leader's impending death and their eventual entry to the land promised to their ancestor Abraham.

God uses three words to describe Moses' responsibility toward his successor: commission, encourage, and strengthen. The first word refers to the public transfer of authority and leadership referred to in Numbers 27. The final two words imply a personal friendship naturally resulting from their close, long-term relationship. It is also a stock expression,

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6. Peter C. Craigie, *The Book of Deuteronomy,* The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1976), 18.

elsewhere formulated as a command, "Be strong and courageous" (Deuteronomy 31:6, 7, 23).

Expressed in Deuteronomy 31 and repeated by God in Joshua 1, this command elicits allegiance

from a young leader stepping into an almost impossible role as successor to Moses. It also

serves as a mandate for the people of Israel to step up and support him.

The succession of Joshua had already been made public before Eleazar and the entire

congregation in Numbers 27. Two passages in Deuteronomy 31 round out the formal transfer

of authority to Joshua. Verses 1-8 are a record of Moses addressing two distinct audiences—all

of Israel and only Joshua. To the nation, Moses refers to the crossing of the Jordan and the

battles to come using past victories as a lens through which Israel can absorb courage and

strength. God's presence also builds assurance in the people, underlined by a powerful phrase

repeated in verses 6 and 8, "He [God] will never leave you nor forsake you." Regardless of the

leader, the promises and commands are the same: God is with you, fear not, and be strong and

courageous.

The second passage in Deuteronomy 31 records God's direct communication to Joshua.

"The LORD said to Moses, 'Now the day of your death is near. Call Joshua and present

yourselves at the Tent of Meeting, where I will commission him.' The LORD appeared at the

Tent in a pillar of cloud, and the cloud stood over the entrance to the Tent" (vv. 14-15).

Interestingly, this passage is the only reference to the tent of meeting in Deuteronomy. Here,

Joshua often remained after Moses left (Exodus 33:11). The importance of this moment

between these leaders of Israel and God cannot be overemphasized. When the two men are

gathered, God speaks to Moses about the disasters to accompany Israel's disobedience. Then,

God directly instructs Joshua, "Be strong and courageous, for you will bring the Israelites into

the land I promised them on oath, and I myself will be with you" (Deuteronomy 31:23).

Although the words of his mentor ring true that "the LORD himself goes before you and will be with you" (v. 8), the impact of God's voice emanating from the cloud in front of the tent personally declaring such intentions engenders unmeasured trust in God's companionship and aid. Of the forms of loneliness that a man can experience, there are few so bleak as the loneliness of leadership. But Joshua assumed his lonely role with an assurance of companionship and strength. God's presence with him would be sufficient to enable him to meet boldly every obstacle that the future could bring. Indeed, these words would be repeated by the LORD once more after the death of Moses as Joshua faces the dangers and rewards awaiting in Canaan (Joshua 1:6-7).

The fulfillment of land acquisition and conquest by Joshua and the tribes of Israel secured Joshua's place alongside his mentor as a faithful steward of a great nation. Ironically, "Joshua makes no provision for a successor, and the only indication of the future shape of leadership in the post-Joshua situation is of a nation with a decentralized governmental structure consisting of elders, ancestral heads, judges, officers and priests (Joshua 23:2; 24:1, 24, 31, 33)."[7] This fractured confederation of tribes found little common ground and certainly no central voice to guide them in their new home.

The relationship between Moses and Joshua illustrates many characteristics of strong leadership transitions, repeated in the two following relationships. Great successions weave four strong threads together to truly succeed: the outgoing leader, incoming leader, God, and the people they serve. Those relationships interweave the following characteristics. Just as God

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7. Greg Goswell, "Joshua and Kingship," *Bulletin for Biblical Research* 23, no. 1 (2013): 37.

called Moses from a burning bush, God designated Joshua to succeed Moses as the leader of Israel. Although networking, assessments, resumes, and interviews help surface candidates to succeed an existing leader, no process supersedes or replaces the need to hear from God. God's work requires God's person for the work. Fortunately, the person God identified to follow Moses walked with him for decades before God expressed His will to Moses. The following characteristic of succession, therefore, follows on the heels of God's call.

Moses' succession plan to hand the mantle to Joshua is contextual and relevant to Pastoral succession in FPFK in addressing succession anxiety. When a leader comes from within an organization after a lengthy time of service, little time must be spent on cultural, structural, or personnel issues. Instead, conversations immediately progress to vision alignment and transition plans for both parties. The "from among you" principle of Moses' succession plan can be applied among FPFK pastoral succession, by the outgoing pastors mentoring one from the congregants to take over, in order to reduce anxiety. The senior pastor retiring should transfer some authority to the identified successor so that the congregation can obey him/her. The senior pastor should make the successor his/her trusted aide. The successor should represent the senior pastor in functions to confirm his/her ability. The pastor should make ordination arrangements so that the successor is ordained according to the constitution of FPFK. The admonition to strengthen and encourage strikingly emerges from the mouth of God through the Bishops carrying out the ordination process so that the people obey the successor as he/she begins his/her new role. The transition from Moses to Joshua illustrates the benefits of a long, intimate leadership journey between mentor and successor. In the next transition, seen from two different perspectives, no such close relationship existed.

David/Solomon

King Solomon's enthronement in Israel is recorded in 1 Kings 1 and 1 Chronicles 28-29

with succession anxiety well noted, setting in motion a detailed plan to supersede and trump

Adonijah. First Kings 1:28-37 records the fulfillment of David's plans to the letter. Nathan the

prophet, Zadok the priest, Benaiah the captain of the guard, and the guards carry out the

symbolic ride on a mule, the anointing, a trumpet sound, public declaration, and a final step of

ascending to and assuming the kingship on the throne of his father follow. David receives well

wishes while still in his bedchamber. Adonijah's party splits asunder with the rejected king

rushing to grip the horns of the altar in the tabernacle. Solomon sends solders to retrieve his

brother and bring him to the throne room where his allegiance is required upon pain of death,

after which Adonijah is instructed to return to his home.

Although hurriedly performed, the actions of prophet, priest, and military commander

reflected a well-considered plan perhaps related to David's lack of such an event many years

prior. One should contrast this event with the celebration in Jerusalem on the day of Solomon's

coronation. The king's coronation was conducted with order and protocols as opined by Philip,

"This is the way to welcome a king: with royal pomp, regal circumstance, and public

celebration—something most people would be fortunate to witness just once in a lifetime."[8]

When Solomon becomes king, four separate acts comprise the ascension process. First,

Solomon is placed on David's mule for the ride to the Gihon spring where, second, the public

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8. Philip Graham Ryken, *King Solomon*: *The Temptations of Money, Sex, and Power* (Wheaton, IL: Crossway, 2011), 22.

anointing occurs.[9] Zadok "took the horn of oil from the sacred tent" (1 Kings 1:39) and

anointed the new king. Solomon is the first of many kings to receive this anointing by prophets

and priests in a public setting (2 Kings 9:6; 11:12; 23:30). The third action of ascension was the

blowing of the shofar and the declaration, "Long live King Solomon" (1 Kings 1:39). The shofar,

made from a ram's horn, adds a divine blessing to the event as the shofar announces

celebrations, such as the New Year (Numbers 29:1), the Jubilee year (Leviticus 25:9), and

revelation of Torah at Mount Sinai (Exodus 19:16, 37) as well as other major cultural events.

Finally, Solomon ascended the throne of his father. The acts of anointing and sounding a

trumpet elicited such a crowd reaction that "all the people went up after him, playing flutes

and rejoicing greatly, so that the ground shook with the sound" (1 Kings 1:40).

David reiterates for his son the charge and promise he received from God many years

earlier. If Solomon would walk in God's ways and keep His decrees and commands, His laws and

requirements, as written in the Law of Moses, "so that you may prosper in all you do and

wherever you go, and that the LORD may keep his promise to me: If your descendants watch

how they live, and if they walk faithfully before me with all their heart and soul, you will never

fail to have a man on the throne of Israel" (vv. 3-4). David gathers workers and materials for the

project, making the first of two remarks: that Solomon was young and inexperienced (1

Chronicles 22:5; 29:1) and the project was huge. Then, David relays a message to Solomon that

he received from the Lord followed by a personal charge or commission to his son (22:7-13). In

the charge, David asks that Solomon enjoy God's presence, experience success in building the

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9. Marvin A. Sweeney, *I & II Kings*: *A Commentary,* The Old Testament Library (Louisville: Westminster John Knox Press, 2007).

temple, and express discretion and understanding as he leads Israel. He then states a familiar refrain that weds obedience to God's law with success. He concludes with a repeated admonition to be strong and courageous.

The narrative continues as David calls "all the officials of Israel to assemble at Jerusalem" (1 Chronicles. 28:1). The author describes King David rising to his feet in front of the assembled leaders and immediately identifying his reason for calling them together—construction of the temple. After reiterating God's prohibition of his personal participation, David introduces his successor with words similar to a personal charge to Solomon recorded in chapter 22:7-13. The departure from those earlier words rests on David's insistence that Solomon stay closely connected to God through willing devotion emerging from pure motives. David's warning that "if you seek him, he will be found by you; but if you forsake him, he will reject you forever" (28:9b) precedes the possible reason for such strong language—the completion of the temple. Perhaps David means to remind his son not to allow anything to hinder the project whose very design rests upon a desire to honor the God that Solomon should obey.

Tejado Hanchell proposes an entire succession process through an examination of 1 Chronicles 28, a "prescriptive succession model labeled the Davidic model of leadership succession. The model includes seven projects or activities for senior leaders: (a) assemble leaders, (b) address leaders, (c) acknowledge leadership limitations, (d) appoint successor, (e) admonish successor, (f) assist successor, and (g) affirm successor."[10]

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10. Tejado W. Hanchell, "The Davidic Model of Leadership Succession: An Exegetical Study of 1 Chronicles 28" (PhD diss., Regent University, 2010).

The final picture of Solomon's public coronation is recorded in 1 Chronicles 29:22-23. The picture of that day varies greatly from the hurried events recorded in the first coronation process, which was planned, executed, and celebrated in one 24-hour period. The writer of the Chronicles account carefully describes the second coronation as a day of great joy in which not only the King was established, but Zadok as priest.

God gave Solomon the name "Jedidiah" (2 Samuel 12:25), which means "the LORD loves him." Although there is no record of David's promise to Bathsheba that Solomon would be the next king of Israel, that reference is made to her privately in David's bedchamber and publicly before the leaders of Israel. It is hard to imagine the chaos of Solomon's first coronation day as plans were hurriedly put in place to make him king. However, the second coronation declaration set the proper tone for honoring the man God chose as David's successor. A clear understanding of Solomon's relationship with God is reflected best in his nighttime dream encounter in which the new king asks God for wisdom to rule rather than conquests or material gain. The present-day applications are fundamental. Without God's calling and choice to serve in a leadership role, the rewards of partnering with the Lord of the church are absent. The specter of a self-made calling to leadership hangs in the background of this transition as the figures of Absalom and Adonijah come to mind.

The succession story told through the eyes of the writer of Kings casts David negatively as a man who consistently ignores the need to lead his family. The disasters of Amnon's rape of his sister, Absalom's murder of Amnon, Absalom's attempt to usurp his father's kingdom, and the decision of another son, Adonijah, to ascend the throne all point to a man who abdicated his role as a father. David seems to be surrounded by friends who respect him, but his inability

to lead his children, especially his adult sons, results in catastrophic loss. Speculation about the causes for such willful disregard of the demands of fatherhood includes his observation of Saul's relationships with his sons or shame over his adultery with Bathsheba. Whatever the cause, David failed to discipline, train, and otherwise engage with his sons to prepare them to rule. Even long-term relationships do not guarantee a leader's willingness or skills to properly mentor a replacement from within an organization.

In the first coronation, David is absent from the proceedings, directing the last-minute preparations from the confines of his room in the palace. Yet, he provides his mule and orchestrates a series of ceremonial gestures that adequately inform the general populace of Jerusalem that Solomon was now king. In the second coronation and in a private meeting with Solomon, David charges his son with echoes of Moses' words to Joshua, reminding him that God will be with him and that strength and courage will be needed along the way. Although the coronation shares the characteristics of a donor fund-raising event, David lifts Solomon's role as king to a proper level of distinction, calling him to complete a great work—with the people's help. Again, in present day circumstances, nothing speaks more highly for an incoming leader than the public, ceremonial support of the outgoing leader, coupled with God's mandate for the future.

Elijah/Elisha

Similarly, leadership succession was prevalent among the prophets. One example is found in 1 Kings 19:16 where Elijah is told by the Lord to anoint Elisha, who will be his eventual

successor. As with Moses and Joshua, so it was with Elijah and Elisha. God initiated the act and was actively involved in selecting the predecessor and his successor:

> So, Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him. Elisha then left his oxen and ran after Elijah. "Let me kiss my father and mother goodbye," he said, "and then I will come with you."
> "Go back," Elijah replied. "What have I done to you?"
> So, Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his attendant. (1 Kings 19:19-21)

Throwing a prophet's cloak around a person symbolized the passing of power and authority. Elisha's response indicates that he was fully aware of its meaning, for he immediately abandoned his work to follow Elijah. In slaughtering his yoke of oxen and burning his farming equipment, Elisha shows a life change direction and commitment to his mentor. The close relationship between the mentor Elijah and Elisha the mentee continues until Elijah's ascension into heaven. This association is so unique that the mentee is unwilling to separate from his mentor as the time draws near for the ascension. The Scriptures disclose three occurrences of Elisha refusing to leave his mentor's side. While Elisha's loyalty is evident, his wisdom stands out. The Scriptures reveal that Elisha had the option of waiting for Elijah to return from his trips, but Elisha declined.

Furthermore, Elisha had the option to stand fast and wait for his mentor's return three times, and all three times, Elisha chose to accompany him on the mission. Some considerations about Elijah's departure and Elisha's response may have to do with the conveyance of the mentor's blessings. Significantly, Elijah's last actions and words left an indelible mark and legacy for his mentee. The relationship between Elijah and Elisha is a noteworthy example of

leadership succession for the next generation. The Scriptures reveal that God was present and involved at the ascension of Elijah and provided the double blessing endowment for Elisha. The double blessing Elisha was seeking is not necessarily twice as much as Elijah's portion but rather the inheritance of a son from a father (Deuteronomy 21:17).[11] In summarizing the similarities between Moses and Joshua and Elijah and Elisha, the predecessors and successors are appointed by God to lead and witness to a people. God called Moses to declare Himself to Pharaoh and the people of Israel (Exodus 3:14). Moses, prior to his departure, asks the Lord to provide a successor for the nation (Numbers 27:12-21). In the same manner, the Lord instructs Elijah to anoint Elisha (1 Kings 19:16- 21).

Moreover, both examples have to do with leadership and succession. Another distinction is that in each case, the predecessor played an important part in preparing his successor to succeed in the predecessor's place. Although this practice was in the Old Testament, the principles and practices are just as relevant for today. Similarly, the contemporary leader needs to rely on the Lord for additional laborers (Matthew 9:37-38). Current leaders can practice the biblical principles of the patriarchs by taking part in the selection of their successors and guiding them in their spiritual formation.

Jesus/Peter

Before the feast of the Passover,

Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. Jesus knew that the Father had put all things under his power,

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11. P. C. Craigie, *The Book of Deuteronomy*, NICOT (Grand Rapids: Eerdmans, 1976).

and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. (John 13:1-5).

Jesus is about to terminate His present ministry and depart from His disciples. The departure of Jesus from His team is apparent in the natural sense as well as spiritually. In an apparent effort to ensure the continuance of the group's operation, Jesus scheduled a staff meeting with His disciples. At the meeting, Jesus did something that was very provocative to the disciples. Just before the Passover feast, as the evening meal was being served, Jesus removed His outer garments, donned the garb of a servant, poured water in a basin and began to wash the disciples' feet. Hence Jesus, the group leader, dressed like a servant and performed as a servant.[12] Often, this act of washing the disciples' feet is viewed as an example of the servant leadership of Jesus.[13]

However, this act and the discourse surrounding it reveals more than a gesture solely focused on the disciples, it also includes Jesus simultaneously fulfilling the purpose of God's plan. The narrative in John 13 opens the farewell discourse and extends to chapter 17.[14] This study used the periscope of John 13 to examine the dual focus of the servanthood of Jesus as He leads His team of disciples.[15]

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12. J. C. Thomas, "Jesus Washes the Disciples' Feet," *Living Pulpit* 9 (2000), 28.

13. R. Belsterling, "The mentoring approach of Jesus as demonstrated in John 13," *Journal of Youth Ministry* 5, no. 1 (2006): 77.

14. Thomas L. Constable, "Notes on John," SonicLight, accessed March 30, 2021, https://www.planobiblechapel.org/tcon/notes/html/nt/john/john.htm.

15. Cole, *Numbers*, 226.

Successful succession planning is not mere leader replacement, but a comprehensive blend of identifying competencies that are needed, identifying and developing members, and developing teams. Human resource development (HRD) would be the component of organizations that are best positioned for this task. However, the concept of succession is one that should permeate the entire workings of an organization.

The elements of Jesus' service to his team of disciples and His commitment to their development are apparent in our examination of John 13. Earlier in the Johannine text (1:12), there is the promise of being empowered to become the children of God. Using the metaphor of the flight of geese, Jesus is about to transition out of the point position and allow the disciples the opportunity to lead themselves. A carefully designed succession management strategy can fail because of a flawed execution of a plan or no plan at all.[16] This is not the case in John 13. The placement of all things or all authority into the hands of Jesus, along with the anticipated return of Jesus to the Father's side, substantiates the approval of the Father regarding this plan. Jesus, knowing the Father had given all things into His hands and that He had come forth from God, and was going back to God (John 13:3).

Even as Jesus has his Father's approval, He turns to His disciples. Jesus ministers to them intimately and enlightens them about the pending events that He prophetically lays out before them. Later in the farewell discourse (John 17), Jesus gives a report that He has finished the work assigned to Him. Continuing with the prayer to His father in chapter 17, Jesus also reports that He has essentially passed on the vision to the disciples and asks that His disciples or team

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16. Robert P. Gandossy and Nidhi Verma, *Passing the Torch of Leadership*, 2006, accessed March 30, 2021, http://my2.ewb.ca/site_media/static/library/files/417/passing-the-torch-of-leadership.pdf.

would continue in the graces of the Father into the future even as Jesus had experienced. Jesus has executed the succession management strategy of the Godhead to perfection. Jesus demonstrates the balance of service between the group and the vision. Jesus dons the garments of a servant and washes the feet of his team. As Peter questions the act (John 13:6), Jesus does not reprimand him but takes time to explain why he should participate and allow this deed. Nevertheless, this hour or season has been referred to from the beginning of the Johannine text. This hour is in the plan of God, for it is for God's will (v. 13) and His purpose (vv. 29-30) in operation from the beginning (v. 1). Thus, it is apparent that God's purposes were served by Jesus even as He served the members of His team. The manifestation of the text is the duality of system/purpose and people.

The leadership of Jesus had a follower focus on His team of disciples and a simultaneous focus on the plans and processes of God. Greenleaf's definition of servant-leadership is leadership focused on the follower becoming all that he or she can be. However, in this case, service must expand to include the leadership of Jesus as a follower of His Father.[17] Jesus is attentive to the development of the individual members of the team of disciples, and He is preparing that same team to become the leaders of the vision of God in the near future. Jesus bridges the team and the CEO. Similar to most middle managers, Jesus serves His boss (God the Father) and is a servant leader to His team. Is there a contradiction? No. The purpose and plans of God include the development of the shared leadership of the disciples to further the gospel. In other words, the dual-focused servanthood of Jesus is feasible since the areas of focus are

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17. Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977).

complementary. The Johannine text opens with some insight into the background of the connection.

This commission is a mandate entrusted to the church to the very end of the age. The intention is for continuance of the mission and prolonged existence of the church until the Lord's return. The church is literally a called-out assembly of the body of believers. Wiersbe states that the church can consist of a local or universal body. Christ introduced the concept of the church with His question, "Who do people say the Son of Man is?" In reply, the Apostle Peter stated, "You are the Christ, the Son of the living God."[18] This response is followed by a commendation to Peter and a statement by the Lord declaring that upon the Apostle's confession, He would build His church (Matthew 16:18).

The above Scriptures reveal the church was to operate as a body of believers working together in managing its daily affairs and discipline. Administering discipline includes authority. Leadership succession has to address authority matters. Matthew 18:15-20 raises the question of central authority through binding and loosing, that is, permitting and allowing, a matter familiar to the Rabbis. Wiersbe considers authority, which implies applying God's Word to people. In verse 18, this authority is used of church discipline, and the power is given to all the disciples, not Peter alone. In Jesus' day, the Jews spoke of binding and loosing when a Rabbi would forbid something or permit something.[19] The more accurate translation is in the Williams translation of the NT: "Whatsoever you forbid on earth must be what is already forbidden in

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18. Reid Ashbaucher, "A Book Summary on the Autobiography of Warren W. Wiersbe," RCETC, June 2009, accessed March 30, 2021, https://www.rcetc.com/essay-index/a-book-summary-on-the-autobiography-of-warren-w-wiersbe/.

19. Ashbaucher, "A Book Summary."

heaven, and whatsoever you permit on earth must be what is already permitted in heaven" (v. 19). The church does not tell heaven what to do, but it obeys on earth what heaven commands the church to do! Wiersbe concludes: "The church does not get man's will done in heaven; it obeys God's will on earth."[20] Central authority is not exercised first on earth and then accepted in heaven but rather comes from heaven, as the Lord's Prayer declares: "Our Father in heaven…your will be done on earth as in heaven…. Amen" (Matthew 6:9-13). These Scriptures imply it is necessary to know God's will through incessant prayer and reflection. Therefore, the Scriptures reveal that central authority originates in heaven and is required on earth (Romans 12:2). Authority is linked to apostolic succession and the church as discussed in the Paul/Timothy Succession.

Paul/Timothy

The beginning of the Paul/Timothy succession plan is recorded in Acts 16:1-3, as Luke mentions Timothy's heritage and reputation, and Paul's decision to circumcise him. Aside from this passage, little mention of Timothy occurs in the Book of Acts (17:14-15; 18:5; 19:22; 20:4). Yet, his importance to the ministry of Paul cannot be overstated. Of the almost 100 names mentioned in association with Paul in the Book of Acts and his letters, only Timothy, Titus, and Philemon are recipients of personal letters. Additionally, Paul referred to Timothy as his son in five separate references (Philippians 2:22; 1 Timothy 1:2, 19; 2 Timothy 1:2; 2:1). Also, Timothy was named in the salutary greetings along with Paul in six of Paul's 13 epistles. Perhaps the strongest reference to the intimate nature of their relationship is found in 2 Timothy 3:10-11:

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20. Ashbaucher, "A Book Summary."

"You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings— what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured." Wagler explains this point:

> Paul is inviting a younger believer to recall a life lived in full view. The faith is not private, nor is the idea of declaring one's life exemplary thought odd. It seems, rather, to be expected. Paul has drawn Timothy near. The younger man has seen how the wizened apostle handled day-to-day life. He saw him respond to success and failure, abundance and poverty, sickness and health.[21]

Timothy's mother and grandmother were believers (2 Timothy 1:5), and Paul was aware of Timothy's extensive knowledge of Scripture (3:15). This combination of solid heritage, scriptural knowledge, and good reputation convinced Paul of Timothy's potential. Only one thing remained to be done before Timothy could be part of the team, circumcision. This decision seems strange on the surface because of Paul's vocal opposition to circumcision for Gentile believers, a matter that found wide agreement among the apostles and elders in Jerusalem (Acts 15:5-21).

However, Timothy's particular case, his mixed ethnicity, called for a different approach, as Eckhard J. Schnabel makes clear:

> Paul's loyalty to the Mosaic law expressed in Timothy's circumcision does not contradict his basic theological position regarding the salvation-historical role of the law…but remedies the ambiguous ethnic and social status of Timothy. If his Jewish mother made him legally Jewish (matrilinear principle), Timothy was an uncircumcised Jew, a status that was untenable for Jews, constituting a violation of the covenant, and strange for Gentiles, who knew that Jews were circumcised. The belated circumcision thus becomes plausible. If his Gentile father made him legally a Gentile (patrilinear principle), his Jewish upbringing in the context of a synagogue suggests a quasi-Jewish identity in social terms, a situation that would be clarified by circumcision.[22]

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21. Phil Wagler, "Why We Need to Follow the Leader," Canadian Mennonite, no. 22, November 5, 2014, accessed March 31, 2021, https://canadianmennonite.org/articles/why-we-need-follow-leader.

22. Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2012), 665.

Paul's treatment of Timothy's unique situation parallels his inclusion of Silas as a member of his ministry team. In Silas, Paul chose a respected leader and prophet from the Jerusalem church, someone who aided Paul in connecting with the Jews in the synagogues he visited first in every city. The circumcision of Timothy and the choice of Silas for his team find definition in 1 Corinthians 9:19-23, where Paul states his ultimate goal was "to win as many as possible" (v. 19). Paul sent Timothy to cities and towns the team had visited to perform various tasks in building confidence, individual and corporate maturity, and preparation for proper leadership. Margaret Mitchell compares the use of Timothy and others as Paul's envoys to common Greco-Roman conventions in the First Century. For instance, "In 1 Thess. 3:6-10 Timothy is sent back to Paul by the Thessalonians, and therefore brings their message of fidelity to Paul; in response Paul welcomes Timothy with joy…[and] the result of the communication from the envoy is that Paul is comforted."[23] As a demonstration of such visits to other churches, the following summary reveals Paul's increasing confidence in Timothy as a leader in his stead.

In Paul's letter to Philippi, he refers to Timothy, "as a son with his father he has served with me in the work of the gospel" (Philippians 2:22). This intimacy of personal relationship is coupled once more with a shared goal of spreading the good news of Christ, activity in which Timothy has "proved himself" (v. 22). Paul Holloway examines the Apostle Paul's commendation of Timothy to the church at Philippi. "Paul describes Timothy as his 'child' (*teknon*) in the gospel ministry—children were often seen as replacements for dead parents— and why he insists that Timothy is 'of like soul/mind' (*isopsukon*) to himself…. Paul offers

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23. Margaret M. Mitchell, "New Testament Envoys in the Context of Greco-Roman Diplomatic and Epistolary Conventions: The Example of Timothy and Titus," *Journal of Biblical Literature* 111, no. 4 (1992): 653.

Timothy to his anxious readers as his replacement, as another Paul or alias Paulus."[24] Under the looming uncertainty of imprisonment, Paul sets the stage for Timothy's full acceptance in every community of faith they have influenced.

The final common characteristic of Timothy's visits for Paul includes a reporting process whereby Timothy brought back word of each church's overall vitality. Echoing the words of Proverbs 27:23, to "know the condition of your flocks" and the admonition of Peter, who urged elders to "be shepherds over God's flock that is under your care" (1 Peter 5:2), Paul ached to know their condition. "For this reason, when I could stand it no longer, I sent to find out about your faith. I was afraid that in some way the tempter might have tempted you and our efforts might have been useless" (1 Thessalonians 3:5). Timothy's careful reporting of the condition of the believers in each church he visited helped to understand the pain of such deep concern. This hunger for something other than questions or problems drove Paul to hope that through Timothy's visit to Philippi, he would "be cheered when I receive news about you" (Philippians 2:19).

Paul gives a charge that he had been given: "I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, holding on to faith and a good conscience" (1 Timothy 1:18-19). At the end of his letter, Paul refers to this action again, "Timothy, guard what has been entrusted to your care" (6:20). Timothy's deposit is clearly the "sound words which you have heard from me" (2 Timothy 1:13). The content of the "sound words" was "the gospel" (2 Timothy 1: 8, 10), to which Paul was

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24. Paul Holloway, *Hermeneia: A Critical and Historical Commentary on the Bible* (Chicago: Fortress Press, 2017), 73.

appointed "herald and apostle and teacher" (v. 11) and to which Timothy is also to "deposit with faithful persons who will be able to teach others also" (2 Timothy 2:2). That is, like Paul, Timothy is to "preach the word" (2 Timothy 4:2) and pass it to the next generation. The currency of the gospel, placed on deposit with succeeding groups of believers, still yields salvation for all who hear.

This charge is further emphasized in 2 Timothy when Paul instructs Timothy to be a workman who "correctly handles the word of truth" (2:15) and to "continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (3:14-15). The purpose for guarding such a great deposit, the foundation stone of faith, emerges from a vital passage in Scripture describing itself—2 Timothy 3:16-17. There, Paul reminds Timothy that all Scripture emanates from God and is useful in many ways to make ready or equip devoted men and women who follow God for every good work. Guarding the gospel must invariably lead to passing it to others. Timothy is urged to guard the gospel, but also to "entrust it to reliable men" (2:2). Concerning leaders' roles in preparing their subjects for succession, Philip H. Towner observes,

> Leaders are all tempted to be egotistic, but they are never an end in themselves. They are links in a chain. They need to be concerned with their succession if their work is to survive…. He was to find the right people as elders/bishops and deacons. He was not to be too hasty in giving responsibility until people had been tried and tested. Paul also realizes the approaching inevitability of his death and the resultant drift toward heresy. In his view, the need for disseminated truth shifts to the idea of the secure transmission of 'the deposit' to the next generation.[25]

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25. Phillip H. Towner, *The Letters to Timothy and Titus*, NICNT (Grand Rapids: Eerdmans, 2006), 55.

In his first letter to Timothy, Paul is concerned about guarding the gospel, clearly communicating its proper applications, especially to leaders. In his second letter, the concern is not with refuting false teaching (as in 1 Timothy) but with how the gospel will continue with an authorized successor after his death—a successor who will himself suffer for the gospel. Martyrdom was not far from Paul's mind as he composed this intimate letter: "the time has come for my departure" (2 Timothy 4:6). Challenges of every sort littered the path to that departure. Paul reminds Timothy of the "things [that] happened to me in Antioch, Iconium and Lystra, the persecutions I endured" (2 Timothy 3:11). The litany of beatings, humiliations, imprisonments, and life-threatening situations surely served as a backdrop to the admonishment to "fan into flame the gift of God, which is in you through the laying on of my hands. For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline. So, do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God" (2 Timothy 1:6-8). Magee explains that, "Paul encouraged Timothy to adopt God's view of the shamelessness of a gospel-generated imprisonment. This meant that Timothy would need to join Paul in 'suffering for the gospel' (v. 8) and to see such suffering as a noble thing.… Paul challenged Timothy to choose God's message in spite of the risk to his status and safety."[26] The willingness of Timothy to minister in Corinth, Philippi, and Ephesus amid challenging leadership, cultural chaos and confusing, dangerous doctrine bears the results of Timothy's resolute partnering in the perils of gospel ministry.

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26. Gregory S. Magee, "Paul's Response to the Shame and Pain of Imprisonment in 2 Timothy," *Bibliotheca Sacra* 165, no. 659 (2008): 345-346.

In 2 Timothy 2:3, Paul further promotes the need for courage when he calls Timothy to endure hardship using three examples: a soldier, athlete, and farmer. Paul indicates that a soldier's life is not his own; he functions under the pleasure of his commanding officer in the same way an athlete bends to the rules of his sport. Finally, the farmer is hardworking and someone who "should be the first to receive a share of the crops" but probably does not (v. 6). The hardship of each example reflects a singular focus Timothy was to grasp—the life he will live is not his own. Timothy responded to his mentor's example by visiting him in Rome, where he might have witnessed his long-time friend's martyrdom under Nero and where he was imprisoned according to Hebrews 13:3, 23. Tradition says that Timothy returned to Ephesus, where he was martyred in the streets in A.D. 97. Timothy's life of ministry illustrates a pursuit of heavenly goals whose earthly benefits elude the casual observer but not his Lord.

Courage, protection, and transmission of the gospel are vital charges from mentor to successor, but one final warning serves notice as perhaps the most important charge of all, "present yourself to God as one approved" (2 Timothy 2:15). This passage echoes Paul's admonition in 1 Timothy 4:12 that Timothy ought not to allow anyone to despise his youth but instead, "set an example for the believers in speech, in conduct, in love, in faith and in purity." This is expounded by Pao who observes,

> This use of the 'example' language that ties Timothy back to Paul, who represents Christ Jesus the son of the living God, provides the proper basis for Timothy's youth not to be despised. He is to be honored not because of his youthful energy and accomplishment, but because he represents ultimately the living God who alone deserves all 'honor,' 'glory,' and 'power' (1:17; 6:16).[27]

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27. David W. Pao, "Let No One Despise Your Youth: Church and the World in the Pastoral Epistles," *Journal of the Evangelical Theological Society* 57, no. 4 (December 2014): 752.

Conversely, if the messenger fails to embody the message, the impact of the message disappears.

Then, Paul outlines the debits and credits of living for God. Under the debit category, Paul instructs Timothy to "avoid godless chatter" (v. 16), "turn away from wickedness" (v. 19), "flee the evil desires of youth" (v. 22), and "not quarrel" (v. 24). Creditable living includes a pursuit of "righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart" (v. 22) and being "kind to everyone, able to teach, not resentful" (v. 24). Paul calls for utility for the master's use as the goal of Timothy's holy life (vv. 20-21). This usefulness shows in good works, especially the work of releasing people trapped by the devil, a process beginning with their repentance and aided by instruction in the knowledge of the truth. To live a noble life consists of embracing godly characteristics and discarding ungodly characteristics. This exchange maximizes one's impact for Christ in the world.

In summary, Paul reminds his younger charge of those moments in his life when God validated Timothy's calling publicly through "a prophetic message when the body of elders laid their hands on you" (1 Timothy 4:14) and privately through "the gift of God, which is in you through the laying on of my hands" (2 Timothy 1:6). In the case of the first 'hand laying' recorded in 1 Timothy 4, "the laying on of the elders' hands is a rite of identification—it constitutes the means by which the community identifies Timothy as representative of them, and of their gospel.… While the rite from 2 Timothy has to do with a real, spiritual impartation—a genuine flow of charismatic unction from one person to another."[28] These

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28. John C. Poirier, "Spirit-gifted Callings in the Pauline Corpus, Part I: The Laying on of Hands," *Journal of Biblical and Pneumatological Research* 1 (2009): 84.

practices still highlight such leadership recognition events around the globe. Their importance in public transition points for individuals and organizations cannot be overstated.

Paul considered Timothy to be a minister of the gospel in the same manner as himself, commending him to various churches as someone capable of teaching, modeling, and disciplining the members. In addition, Timothy's grasp of Scripture reflected a lifelong study and immersion in passages he had "learned and have become convinced of" (2 Timothy 3:14), Scriptures he had known "from infancy" (v. 15). Contemporary leaders should have this same God-breathed calling to influence others through the Holy Spirit's inner prompting and Scriptures. Leaders develop as well through the human influence of those who invest in their lives. In Timothy's case, his grandmother, his mother, and of course, Paul exert influence in this young leader's spiritual journey, guiding, encouraging, and empowering him to learn about and follow God. Timothy had worked alongside Paul but also worked independently of him on assignments to various cities. Undeniable trust defined their relationship. This quality, more than any other, should speak volumes to current leaders considering succession. Nothing replaces the value of a person who knows the context, habits, strengths, and weaknesses of the one he is to follow. A leader who follows someone he has known well may apply that knowledge to relationships, systems, and programs with confidence, whether change or status is desired.

Paul sent Timothy to at least four cities to report, teach, train, and encourage the people in Paul's stead. In each instance, Paul commended his fellow minister to the recipients of his letter, calling him a son, a brother, and a fellow minister of the gospel. When Paul urged Timothy to pass the gospel on to faithful disciples who would pass the gospel on to yet another

generation of believers, the value placed upon Timothy exceeded that of an intern or understudy. Paul elevated his son in the faith to the level of a peer, a man capable of raising up leaders on his own. When a person steps from the shadows of a mentor into a place of equal impact, the investment of time, attention, and instruction pays huge dividends. The moment of permanent transfer from an outgoing leader to his onetime apprentice is built on a repeated pattern of independent ministry performed under the umbrella of a mentor's watchful gaze. The baton passing ceremony simply functions as acknowledgement that all such assignments built a foundation for future success.

The FPFK church should inculcate public and private commissioning statements of Paul toward Timothy. Six references to Timothy in the prefatory statements of various letters serve as public affirmations of the young man's ministry. Paul's commendations about Timothy also fill the role of commissioning. However, the intimate letters, called 1 and 2 Timothy, ring with the desires of Paul to place deeply held convictions into the soul of Timothy. The final charges in 2 Timothy 4 create a solid tapestry for the years of effectiveness Paul hoped Timothy would enjoy. The acts of laying on of hands, constant prayer, and tears shed for the young leader shout for all to hear concerning the deepest affection and lavished love of an imprisoned, impassioned leader for his son. This relationship should serve as a model for intimate, multigenerational love for the individual leader and his future work as a minister.

Conclusion

This chapter presented the biblical theoretical review of succession planning as the basis of the Christian foundation of what is expected in succession planning. Some reviews exhibited

a lot of anxiety, especially the David/Solomon succession. Certain characteristics of succession

were shared between the stories, even in the face of an approximate 1,500-year time span

between the first relationship and the last. Although vastly different in context and relational

dynamics, all four stories reveal similar fundamental factors that lead to successions that work:

God's call, long-term service, private and public commissioning, boldness, and God's presence

solicited.

The predecessor and successor had some miraculous communication with God as a

means of authenticating the succession plan, which marked each man with indelible spiritual

ink, creating a lifelong commitment to God's assignment for them. In turn, two of the men gave

their successors every opportunity to share in their own spiritual journey with God during their

leadership formation. Unfortunately, David's relationship with Solomon provides no detail

regarding the sharing of spiritual life between father and son. However, even in this case, God

made it clear to mother and father that He loved this second son of their union. When Solomon

responded to God's question in a dream about his desire for wisdom, God expressed pleasure

at his response.

In most cases, the successors were anointed through public commissioning to serve; the

commissioning stands out as not only a ceremonial symbol of leadership transition, but also as

an acknowledgement of God's affirmation and promise of power in each transition. The people

who observed each act of anointing recognized its significance for the kingdom, but more so,

the recipient and giver of the anointing intimately connected as a product of that moment. The

coupling of calling and commissioning inextricably binds a leader with the one served, ensuring

a higher source and purpose for future efforts. Although each young leader in this study

proceeded to forge new ground and carry out unique assignments compared to his

predecessor, the base of his efforts already existed. Joshua surrounded himself with known

leaders, systems of tribal organization, and the laws of God. Solomon utilized the vast network

of leaders, systems, and resources provided by his father. Timothy carried letters of

commendation from his mentor, enjoying the capital of Paul's expansive relational network in

the churches around the Mediterranean.

Boldness and courage, coupled with God's enduring presence, appear in each transition

story. Although the work of each protégé differed vastly in scope and responsibilities, the need

for courage emanating from God's companionship remained constant. Whether the task was

military, civil, or spiritual, the journey required resources beyond the inherent qualities of each

individual. Tapping the eternal, tailored, inexhaustible resources of the Creator shaped to the

requirements of each person and task remains the greatest privilege and necessity of every

believer—every leader. Each successor's assignment differed markedly from his predecessors',

reflecting unique qualities of personality, talents, and skills necessary for completing new

objectives. God used each new leader to advance the kingdom each served. This advancement

displayed the benefits of leadership succession that works, succession based on God's calling

and commissioning, long-term relationships, courage, and the empowerment of a new

generation awash in the constant presence of God.

CHAPTER THREE

THE LITERATURE ON SUCCESSION PLAN

Introduction

The researcher reviewed documented works addressing anxiety in succession planning.
The research involved reviewing literature that ascertains how succession is practiced by
pastors; investigates the benefits of succession planning to the performance of churches;
establishes the challenges of implementing succession plans by pastors; develops a mentorship
process that is critical for leadership succession. The research also examines the theories upon
which succession planning is practiced and anxieties associated with transitions.

The Practice of Succession Planning and the Anxiety of Pastors

The succession of leadership has continued to be an area of interest in the popular
literature in which attention is given to the leadership position, speculation about successors,
analysis of succession planning, and evaluation of post succession performance.[1] The authors
note that leadership succession, though fragmented, is a mature field with great future
potential. Leadership succession is an extremely important area of study since it indirectly seeks
to provide answers for the all-important question of whether leadership matters in the final
analysis.

Many leadership succession studies examine the antecedents that trigger the leadership
succession event. The literature notes the antecedent that most often leads to involuntary

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1. R. C. Giambatista, W. G. Rowe, and S. Riaz, "Nothing succeeds like succession: A critical review of leader succession literature since 1994," *The Leadership Quarterly* 16, no. 6 (2005): 963-991.

change of leadership is the organization's failure because of leadership problems.[2] A change in management because of poor performance is one way the organization attempts to be adaptive and survive.[3] The failure to facilitate leadership succession in the case of poor organizational performance will reduce the organization's adaptability; hence, failing firms have lower rates of leader succession than successful firms.[4]

According to Giambatista et al., research on antecedents of succession reveals board-related antecedents, firm performance, leader characteristics and actions, firm characteristics, industry and other environmental antecedents, and succession planning variables as antecedents.[5] As cited in and adapted from Pitcher, Chreim, and Kisfalvi, the research on succession antecedents has demonstrated the greater the influence of the CEO, the less chances there were for his/her dismissal and the less the rate of succession.[6] The same view is shared by Ocasio.[7] Leadership succession antecedents fall under three rubrics. This study was based on commercial organizations, the firms, creating a literature gap that the current study fills by addressing anxiety in succession among FPFK pastors.

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2. Bernerd Bass, *Handbook of leadership: Theories, research, and applications*, 3rd ed. (New York: Free Press, 1990).

3. Donald Helmich and and Warren Brown, "Successor type and organizational change in the corporate enterprise," *Administrative Science Quarterly*, 17, (1972): 371-381.

4. Kenneth Schwartz and Krishnagopal Menon, "Executive succession in failing firms," *Academy of Management Journal* 28 (1998): 680-686.

5. Giambatista, Rowe, and Riaz, "Nothing succeeds like succession."

6. Patricia Pitcher, Samia Chreim, and Veronika Kisfalvi, "CEO succession research: Methodological bridges over troubled waters," *Strategic Management Journal* 21 (2000): 625-648.

7. William Ocasio, "Political dynamics and the circulation of power: CEO succession in U.S. Industrial Corporations, 1960-1990," *Administrative Science Quarterly* 39 (1994): 285-312.

The succession literature also examines the consequences that follow the succession event/process.[8] The change in executives has great significance for the organization's leadership and employees. The literature on succession indicates that change of leadership is characteristic of all organizations that survive over time. Moreover, House and Singh note that succession in executive leadership parallels major changes within the respective organizations.[9] The succession in leadership is often accompanied by a change of the political environment that casts the replaced leader in an unfavorable light.[10] Except for major reorganization, the retirement of the chief executive brings more job changes within the organization than any other event.[11]

Various management scholars have outlined the following activities as the major aims of succession planning and management: to match the organization's available (present) talent to its needed (future) talent; to help the organization meet strategic and operational challenges facing it by having the right people at the right places at the right times to do the right things; to be a fundamental tool for organizational learning because Succession Planning and Management should ensure the lessons of organizational experience (institutional memory) will be preserved and combined with reflections on that experience to achieve continuous improvement in work results -double loop learning; to ensure the continued cultivation of

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8. Bob Gordon, *The Leader's Vision* (Kent, UK: Sovereign World Press, 1990).

9. Robert House and Jitendra Singh, "Organization Behavior: Some new directions for I/O psychology," *Annual Review of Psychology* 38 (February 1987): 669-718.

10. Bart Rockman, *The Leadership Question: The Presidency and the American System* (New York: Praeger, 1984).

11. Rockman, *The Leadership Question*, 3.

leadership and intellectual talent and manage the critically important knowledge assets of

organizations.[12] The extent to which the founding pastors of FPFK Churches utilize their

knowledge assets gained over years to plan for their exit and smooth transition is lacking in

literature which motivated the researcher to carry out an empirical study to ascertain this

phenomenon.

The research by Korn/Ferry International reported the major importance of Succession

Planning and Management to include the reality that top managers are increasingly aware that

continued survival of organizations depends on having the right people in the right places at the

right time. Strategic success is, in large measure, a function of having the right leadership.

Sometimes, organizations ignore the importance of developing talents from within and focus

on head-hunting outside as a succession approach.[13] Such an approach has been out lived, and

efforts must be made to ensure that an organization is systematically identifying and preparing

high potential candidates for key positions. The effect of continual downsizing and other cost

containment efforts has been reductions in the middle management ranks, which is a

traditional training ground and source of top management talent. The implication is that simply

fewer people are available to advance to the top ranks from within.

Consequently, great care must be taken to identify promising candidates early and

actively cultivate their development. In a seller's labor market, where talented workers can

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12. Rockman, *The Leadership Question*, 3; Robert A. Mines and Marcia S. Kent, "Nothing Ensures Success Like Succession Planning," *Colorado Municipalities* (February 2002), accessed March 31, 2021, https://www.minesandassociates.com/staffpublications/Nothing_Ensures_Success_Like_Succession_Planning_HR _Strategies_in_Tight_Times.pdf; Arthur X. Deegan, *Succession Planning: Key to Corporate Excellence* (New York: Wiley Interscience, 1986).

13. Deegan, *Succession Planning*, 4.

barter their abilities with other companies, individuals who are high performers on their

present jobs and high potentials for future leadership positions should not be taken for

granted. Members of this group are differentially affected by downsizing because as work is

redistributed after downsizing, high performers end up shouldering more of the burden to get

the work out; in most cases, the rewards they receive are held constant. As a result, they are

more likely than their less productive peers to become dissatisfied and leave the organization.

To avert such problems and the disaster they portend for the future leadership continuity of

the organization, top managers must take active steps to reward and advance them through

vertical and horizontal career moves in a manner commensurate with their increased

contributions. How the FPFK pastors identify and mentor their successors was the literature gap

that the current study unveiled as discussed in chapter five of the current study.

Wilbert Moore agrees that when Succession Planning and Management is left informal,

job incumbents tend to identify and groom successors who are remarkably like themselves in

appearance, background, and values, leading to the establishment of a bureaucratic kinship

system that is based on homo-social reproduction that perpetuates glass ceilings and

employment discrimination.[14] The debate is, do FPFK pastors utilize the informal approach of

succession planning to achieve this objective? Kesner and Sebora observe that systematic

efforts must be made to eradicate these problems and promote diversity and multiculturism in

the organization.[15]

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14. Wilbert Moore, *The Conduct of the Corporation* (New York: Random House, 1962).

15. Idalene F. Kesner and Terrence C. Sebora, "Executive Succession: Past, Present & Future," *Journal of Management* 20, no. 2 (April 1994): 327-372.

According to Giambatista et al.'s sweeping review of the literature on leadership succession, consequences of succession focus on post-succession performance in terms of accounting-related, market-related, and other performance-related consequences.[16] As adopted from Pitcher et al., leadership succession consequences can be divided in two rubrics. First, strategic and structural organizational changes deal with the turnover. Scholars interested in post succession consequences should carefully examine prior performance, conditions surrounding the succession, choice of successor, and the characteristics of successor and incumbent to obtain more consistent results.[17] The authors recommend a better analysis of the succession process in order to understand the consequences of leadership succession. Because "an examination of processes typically requires access to highly sensitive deliberations and events inside the organization," little direct research has been focused on the issue of process.[18] The extent to which FPFK National Body use strategic succession planning to come up with policy on pastoral succession is one of the concerns of the current study. Also, how the FPFK pastors implement structural succession as is suggested by Pitcher et al., was of great interest to the current study.

The work on leadership succession consequences fails to account for the role that contextual dialectical tensions play in generating change and bringing about a new leader. Leadership succession outcomes are presented in objective terms when, in reality, the succession outcomes are mostly subjective and driven by human emotions. Researchers need

16. Giambatista, Rowe, and Riaz, "Nothing succeeds like succession," 3.

17. Pitcher, Chreim, and Kisfalvi, "CEO succession research," 210.

18. Doug McAdam and David Snow, *Readings on Social Movement* (Los Angeles: Roxbury, 1997), 101.

to conduct studies based on interviews with relevant leadership actors and on participant

observations to understand leadership succession as a process. This type of work promises to

shed light on the inconsistencies in the findings on succession antecedents and consequences.

To assist individual pastors in realizing their career plans within the church organization,

the churches should commit substantial time in the training of the pastors whose performance

may improve with experience as they advance along a learning curve. When individuals exit an

organization, their loss can be measured. As it is in other organizations, Succession Planning

and Management can serve as a tool by which pastors can be prepared to realize their career

plans.[19] The extent to which FPFK national body has developed mentorship guidelines on

succession planning training and mentorship was not clear in practice. This motivated the

researcher to carry out the study to bring these important issues to light.

Succession Planning and Management encourages the advancement of diverse groups.

There is an increasing consciousness and appreciation of differences associated with the

heritage, characteristics, and values of many different groups as well as respecting the

uniqueness of each individual. Consequently, organizations have a responsibility to pursue

diversity at all levels, improving employees' ability to respond to changing environmental

demands.[20] Firms undertake SP&M as a means to prepare people to respond to and anticipate

changing environmental demands. People groomed for key positions transform the ambiguity

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19. "The Numbers Game," *Time Magazine* 142, no. 21 (November 1993): 14-15.

20. Ann Morrison, *The New Leaders: Guidelines on Leadership Diversity in America* (San Francisco: Jossey-Bass, 1992).

and uncertainty of changing external environmental demands into vision and direction, thereby

shielding organizations so that people can do their work.[21]

Succession planning therefore entails planning for key transitions in leadership within

organizations.[22] Traditionally, the term succession planning has referred to planning for

leadership continuity at the top levels, like the CEO, but current succession planning provides

for leadership continuity at all levels in an organization. Succession planning should not be done

in isolation but must be paired with mentorship process, which presumes a more dynamic

church organization environment as it recognizes the consequences of the new pastor's

contract where the church no longer (implicitly) assures anyone continued employment to the

pastor even if he or she is doing a good job. Succession management goes further than

succession planning as it is more encompassing. Succession management has been defined by

Kim as "deliberate, systematic effort by an organization to encourage individual advancement

and ensure continuity in key positions, including management, technical, and professional

specialist roles."[23] It is the process by which firms ensure that they have sufficient, capable, and

experienced people to fill senior management and executive positions.[24]

Succession planning encourages promotion from within, which enables an organization

to utilize the skills and abilities of individuals more effectively. The opportunity for promotion

21. Thomas Gilmore, *Making a Leadership Change: How Organizations and Leaders Can Handle Transition Successfully* (San Francisco: Jossey-Bass, 1988).

22. A. N. Garman and J. Glawe, "Succession Planning," *Consulting Psychology Journal: Practice and Research* 56, no. 2 (2004): 119-128.

23. Yeonsoo Kim, "Measuring the Value of Succession Planning and Management: A Qualitative Study of U.S. Affiliates of Foreign Multinational Companies" (Ph.D. diss., The Pennsylvania State University, 2006), 2.

24. Kim, *Measuring the Value of Succession Planning and Management*, 2.

can serve as an incentive, and the promoted employee's example heartens others. Moreover,

particularly during times of forced layoffs, promotions from within and in-placement

(movements from within of individuals otherwise slated for layoff) can boost morale and help

offset the negative effects of survivor syndrome.[25] The researcher of the current study

therefore was to establish how pastors approaching retirement age mentor successors from

within the congregation.

In addition to antecedents and consequences, the literature on leadership succession

seeks to examine the succession process and event. Process factors include nature of the

process, organizational actors, outcomes, whether the leader is recruited from the inside or the

outside of the organization, systematic nature of the process, and voluntary or involuntary

nature of the process. Hollander recommends that the executive succession process should

occur systematically.[26] Formulation of search committees should be a chief aspect of the

leadership succession process. The succession research indicates that the quality of the search

committee adds legitimacy to the new leader.[27] Search committees play an important role in

the succession process since they communicate information about the organization, its culture,

mission, goals, and values.[28] The work of a succession committee therefore should mentor the

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25. George W. Bohlander, Arthur W. Sherman, and Scott A. Snell, *Managing Human Resources*, 8th ed. (Cincinnati: South-Western Publishing Co, 1988).

26. Edward Hollander, *Leadership and Power* (New York: Random House, 1985), 451-492.

27. Hollander, *Leadership and Power*, 451-492.

28. Robert Birnbaum, "Presidential searches and the discovery of organizational goals," *Journal of Higher Education* 59, no. 5 (Sept-Oct 1988): 489-509.

congregation, the outgoing pastor and the incoming pastor in such a way that such mentorship should reduce anxiety among these groups.

A brief case study of Reverend Robert H. Schuller's ministry explored how the church split due to disagreements on succession. The article also explores the downfall of other ministries, such as one headed by Oral Roberts. The article concludes that the downfall of these mega ministries largely occurred because the founders failed to relinquish leadership to talented spiritual leaders.[29] Instead, they opted to be succeeded by their sons, who did not have the practical skills and spiritual leadership authority to ensure the continuity of the ministries. When Mr. Schuller announced in 2006 that he was turning over the pulpit to his only son, the Rev. Robert A. Schuller, the church was carrying a huge debt from its last lavish building project. In little more than two years, the son was pushed out before he truly took the reins, and some of his sisters and their husbands stepped in. The family feud left the church without clear leadership, just when its programs needed change to attract a new generation of followers. This situation presents anxiety to Mr. Schuller, the outgoing pastor on what will happen to the congregation when he exits, anxiety to the congregation on the uncertainty of the church in the absence of Mr. Schuller and lastly to the son, Rev. Robert A. Schuller on how to fit into the shoes of his father and meet the congregation demands.

In planning for succession, recruiting the successor internally is often perceived as much safer and easier for ensuring a smooth transition.[30] This approach is true in business

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29. Daniel B. Wood, "Tumult at crystal cathedral megachurch rooted in perils of succession," *Christian Science Monitor*, March 15, 2012, accessed March 31, 2021, http://www.minnpost.com/christian-science-monitor/2012/03/tumult-crystal-cathedral-megachurch-rooted-perils-succession.

30. David Berke, *Succession planning and management: A guide to organizational systems and practices* (Greensboro, NC: Center for Creative Leadership., 2005), 13.

organizations as well as churches. Therefore, family, mostly succession from father to son, emerges as the most preferred option in replacing leaders; this practice has been in existence since Old Testament times. Pastors and congregations have justified nepotism, father to son transition and internal succession, as more effective since it provides the opportunity to nurture and train the successor based on the culture and practices of the church. Moreover, pastors select their children as the most suitable candidates to replace them to preserve their legacy and ensure the labor they have put into developing the church is not jeopardized by entrusting leadership to other possible candidates. Internal successors have largely been perceived as the most suitable as they have had more opportunities to act in apprenticeship positions and acquire valuable skills in regards to the expectations from the organization or congregation.[31] Particularly, the children of founders are often perceived as the most suitable based on the perception that they have had more opportunities to observe and learn from the founder.[32] In addition, the congregation may be more accepting of an internal succession they are more familiar with. Although this may not apply in some the cultures among denominations in Kenya where being a pastor is seen as both a call and a profession whereby the pastor's child is not part of the call and the professional appointment.

However, as much as this justification may have its merit, it does not necessarily lead to the success of the church or preservation of its culture.[33] In addition, nepotism is not based on

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31. Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids: Zondervan Publishing House, 1995), 27.

32. Warren, *The Purpose Driven Church*.

33. George Barna, *Turnaround Churches: How to overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 15.

Christian principles, as much as this practice was widespread in the succession of Israelite kings and priests. From the biblical examples reviewed in this paper, such as the leadership transition from Moses to Joshua, from Saul to David, and from Jesus to the apostles, it is evident that the will of God is that the church seeks God's direction before selecting a successor. The biblical examples have illustrated that spiritual leadership, especially pastoral duty, is based on God's calling; therefore, individuals cannot select their successors in isolation of God's will for the church.[34] The dangers of this approach have been demonstrated by the many failed successions undertaken with the sole motivation of preserving an individual's legacy, rather than identifying the individual God has designated as the successor. Such instances often lead to the decline of the ministry and/or ultimate disintegration and splitting of the congregation. The pastor's choice of an internal successor may not be acceptable among the congregants, as noted with the saying that a prophet is not acceptable in his home. In this case, there is the need to look far and wide for a successor.

The most effective succession plan is based on God's intentions for the church as well as a conscious search for the candidate most suitable for God's purposes.[35] Resentment over the choice of a successor can also be avoided if the leadership clearly presents the qualifications required for the potential candidate.[36] Although it may be perceived as appealing to install the most loyal and long-standing person or the one closest to the founder as the possible

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34. Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: B&H Publishing Group, 1993), 145.

35. John Stott, *What Christ Thinks of the Church* (Grand Rapids: William B. Eerdmans, 1958), 12.

36. William J. Rothwell, *Effective succession planning: Ensuring Leadership continuity and Building talent from within*, 2nd ed. (New York: AMACOM, 2010).

successor, picking a candidate who is under-qualified will create greater divisions and the possibility of losing the legacy or culture that the outgoing leadership sought to preserve.

It is necessary for the church to have established plans and guidelines for succession rather than resort to last minute searches for a suitable leader when a leadership vacuum occurs. A succession plan is necessary for preparing the church to follow God's will and provide opportunities for the congregation to perceive God's direction in seeking a successor.[37] This approach is illustrated by the biblical example of the transition of leadership from Moses to Joshua. Over a lengthy period of time, Moses allowed God's will to unfold as he engaged in developing Joshua's leadership by providing him with challenging leadership tasks. As such, the Israelites had sufficient time to perceive Joshua as the chosen successor to Moses. The credibility that Joshua had with the Israelites would not have been possible if Moses did not allow him to assume important leadership missions and remain at his side during his entire leadership. The researcher of the current study assessed the policy at FPFK National Body and guidelines the senior pastor's use in the succession curve.

Despite efforts towards effective succession planning, many cases of transition are often characterized by significant challenges and drawbacks. Transition planning and execution is much easier considered than accomplished. The characteristics and qualities of founders are usually charismatic, energetic, captivating, and creative, which makes it difficult for them to leave their positions. Founders, whether in business or church contexts, have a unique attachment to their organization, which is generally perceived as their life's work. This kind of

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37. David Fletcher, "Exit of a Founding Pastor," XPastor, December 5, 2012, accessed March 31, 2021, https://www.xpastor.org/strategy/10-year-planning/exit-of-a-founding-pastor-jeff-jones-slated-to-replace-gene-getz/.

attachment naturally brings anxiety between the founder and the congregants. When such

anxiety increases, the leaders find it difficult to delegate or retire, even when it is evident that a

transition of leadership is imminent.[38] When the transition is inevitable, the pastor may opt to

appoint his son as successor with the aim of legacy preservation, which does not always serve

the best interest of the church.

Finally, NPO leadership succession has different processional aspects in comparison with

succession in the for-profit sector. First, CEOs are highly visible in for-profit corporations. In

contrast, EDs in some NPOs are relegated to a less visible position as compared to their

counterparts in for-profit organizations. Traditionally, NPOs have tried to downplay the role of

the ED in a spirit of equality and democracy that seems to characterize the voluntary sector.[39]

In the voluntary sector, the rewards come in intangible ways, defined by mission completion

and purposeful living. "In the area of governance, however, the fundamental characteristic of

nonprofit organizations – the non-distribution requirement – alters the role of directors of a

nonprofit from maximizing shareholder value to something more elusive," like mission

fulfillment.[40]

The components that need to be included in constructing a successful succession plan

vary to some degree. For example, Aldape believes to be successful, a plan needs to have a

sincere commitment from an organization's top management, a vision for the organization's

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38. Mike Roberts, "The Challenge of Letting Go: Founder-CEO Succession in Entrepreneurial Firms," *New Business: Harvard Business School* (Spring 2005): 29.

39. Michael Allison, "Into the fire: Boards and executive transitions," *Nonprofit Management and Leadership* 12, no. 4 (Summer 2002): 341-351.

40. James A. Phills, Jr., "Leadership Matters: Or Does it?" *Leader to Leader* 2005, no. 36 (March 2005): 46-52.

future direction, knowledge of existing staff, objectivity and openness to change, a purposeful

training and development program, and ongoing review of these various elements.[41] The extent

to which FPFK pastors use sincere commitment, vision for their churches, leveraging on the

existing knowledge of the existing congregation, objectivity identifying the people to mentor

was of great interest to the current study. Getty added more broadly, "Successful succession

planning calls for participation, openness, feedback, and usage. Like individual steps in a

staircase, these characteristics support each other and ensure the stability of the structure as a

whole."[42] Other scholars note that a succession plan must have the procedures in place to

address not only the transfer of individuals in a particular role, but also the legal and financial

considerations, psychological factors, needed leadership development, and exit strategies.[43]

In terms of an overall process, Lacey indicates, "Effective succession planning identifies

future organizational needs (capabilities), and potential future leaders; inspires leadership

aspirations; bases the selection processes and program design on future leadership capabilities;

creates pools of talent; and recognizes multiple paths to leadership.… Strategic succession

planning provides opportunities for current leaders to develop capabilities, and access new

challenges."[44] Carman, Leland, and Wilson believe that examples of strategic succession

planning have been seen in succession plans focused on developing human capital within an

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41. Connie Aldape, "Commentary: A company's present, future leaders key to success," *The Idaho Business Review*, no. 1 (2005).

42. Cheryl Getty, "Planning successfully for succession planning," *Training & Development* 47, no. 11 (November 1993): 31.

43. Barry Ip and Gabriel Jacobs, "Business succession planning: A review of evidence," *Journal of Small Business and Enterprise Development* 13, no. 3 (July 2006): 326-350.

44. Marcia Lacey, "Navigating the coming retirement wave," *American Water Works Association Journal* 97, no. 6 (June 2005): 78.

organization by identifying talented individuals early in their careers, especially those with

specialized knowledge and skills; creating assignments or developing projects designed to

strengthen individuals' skills and broaden their experiences; and improving retention through

competitive salaries.[45] The debate presented in the current study is whether FPFK succession

planning practices is strategic as is recommended by Carman, Leland, and Wilson.

Another important reason for having a formal succession plan in place within an

organization is that it has the potential to lead to increased worker enthusiasm as well as a

reduction in anxiety; also, it provides a barrier to help prevent selection bias during the process

of hiring a replacement.[46] According to McDonald, "Besides helping companies assess and

prepare for future leadership needs, succession planning initiatives have a positive effect on

employee motivation and retention."[47] Miller and Desmarias echoed these thoughts by noting

that having a purposeful, planned investment in the talented individuals who make up an

organization is the primary way to positively influence the retention of these individuals and

successfully utilize them within the succession plan of the organization.[48]

There are additional consequences for organizations that do not employ a well thought

out succession plan. Since time has become a strategic resource, organizations cannot afford

the delays in decisions that may result when decision makers are absent or gone forever.

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45. Joanne Carman, Suzanne Leland, and Amanda Wilson, "Crisis in leadership or failure to plan? Insights from Charlotte, North Carolina," *Nonprofit Management & Leadership* 21, no. 1 (September 2010): 93-111.

46. Suzanne Gothard and Michael J. Austin, "Leadership succession planning: Implications for nonprofit human service organizations," *Administration in Social Work* 37, no. 3 (2013): 272-285.

47. Peter McDonald, "Succession planning as a retention tool," *Financial Executive* 24, no. 6 (2008): 18.

48. D. Miller and S. Desmarais, "Developing your talent to the next level: Five best practices for leadership development," *Organization Development Journal* 25, no. 3 (2007): 37-42.

Delays in decision making may lead to lost business, dissatisfied customers, disgruntled

employees, reduced work efficiency, and missed production or service delivery targets. When

leaders of organizational units are lost, the workers in those units may demonstrate risk-

adverse behaviors while they wait to see the agenda of the new leader. Waiting may lead to

loss of innovation and productivity for an entire division or department while workers 'lay low'

until a new leader is appointed.[49] The current study was motivated to find out whether FPFK

church has lost innovation associated to succession planning.

Granted, while an organization may be able to survive expected and unexpected

transitional changes, the results of these changes create serious organizational disruptions as

well as other negative outcomes.[50] The departure of key individuals within an organization has

the potential to make an organization more vulnerable and potentially diminish its worth,

making investors less likely to invest in the company because they do not find it to be

sustainable. Therefore, not establishing a well thought out succession plan puts the

organization and its stakeholders at an increased risk; therefore, it is paramount to insufficient

and negligent planning as is opined by Santora and Sarros.[51] This situation can also be

applicable in church organizations where the congregation can also consider their membership

based on their perception on the existing succession planning.

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49. William J. Rothwell, "Replacement planning: a starting point for succession planning and talent management," *International Journal of Training and Development* 15, no. 1 (February 2011): 87-99.

50. Joseph Santora and James Sarros, "Do non-profit organizations ever really learn from their mistakes – or are they doomed to repeat them?", *Development and Learning in Organizations* 26, no. 3 (April 2021): 8-10.

51. Santora and Sarros, "Do non-profit organizations ever really learn from their mistakes?"

When a succession plan that is effective and efficient has been established, the organization is able to move forward with minimum disruptions to everyday transactions and set forth a culture that allows for long-term development.[52] Gothard and Austin note that this transitional period provides an organization the possibility to reposition itself, reflect on its history, examine its leadership needs, and evaluate its future role in the community. Hence, establishing an overall succession plan to provide competent, consistent management within a workforce is crucial for not only the peace of mind of investors, but also for the continued negotiating of power of the organization.[53]

A vast number of overarching suggestions listed from scholars succinctly outlined the various key process components needed for a succession plan to be successful:

- The commitment by management must be verified and upheld.

- There must be clarity in regards to what is needed in terms of people and work required to handle the current needs of the organization.

- Performance should be measured and an accountability system should be maintained.

- There must be clarity in regards to what is needed in terms of people and work required to address the strategic objectives of the future.

- A system designed to effectively assess those employees eligible for promotion is needed.

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52. Santora and Sarros, "Do non-profit organizations ever really learn from their mistakes?"

53. Santora and Sarros, "Do non-profit organizations ever really learn from their mistakes?"

- Talent reviews and personal development plans must be utilized to diminish potential developmental gaps and accentuate individual strengths.

- An evaluation of results as compared to program goals is necessary.[54]

Benefits of Succession Planning in Addressing Anxiety

Pastoral transitions are difficult seasons. Deciding to leave a congregation is a complex issue. Pastors will weigh many factors including personal, family, vocational, spiritual and corporate issues. They are difficult for the pastor, staff, individual congregants, and for the church as a whole. Graziano Marcheschi writes, "Transition evokes a wide array of emotions and requires adjustment from everyone involved."[55] When such a change involves a founding, long-term pastor the transition can be even more challenging. Executing a positive and successful shift from first generation leader to second necessitates substantial forethought, a detailed plan, and cooperative leaders. How the FPFK pastors meet these challenges opined by Graziano Marcheschi was of interest to the current study.

Pastoral succession, particularly a long-term founding pastor transition, is difficult. There are many different emotions and tensions to navigate as the church family, staff, elders, founding pastor, and incoming pastor find their new norm amidst the transition. Struggles for control often take place and a great sense of loss, confusion, and fear can come over many in

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54. William J. Rothwell, *Effective succession planning: Ensuring Leadership Continuity and Building Talent from* within, 2nd ed. (New York: AMACOM, 2010), 273.

55. Graziano Marcheschi, ed. *Navigating Pastoral Transitions: A Priest's Guide* (Collegeville, MN: Order of Saint Benedict, 2013), 61.

the church family.[56] FPFK has various founder pastors and Bishops including the current

researcher. The extent to which these pastors and their successors manage the succession

dynamics are challenges presented in the results of this study. In regards to church leadership

transitions, a majority of the available resources reflect on this process from the vantage point

of the church as an institution, disregarding the role of the church as a family. Even the recent

denominational policy of the Evangelical Free Church, Covenant for Alignment & Staff Unity,

recently laid out the policy for outgoing pastors and how they are to interact with their former

congregation and successor. In it, there are step-by-step procedures, policies, and "How to

Guides," that guarantee a successful transition.[57]

Bill Selby, founder of Center for Pastoral Effectiveness, mentions that many things can

raise the anxiety level of the average pastor. It is noted that pastors are always overworked and

underpaid. Pastors' schedules are wrecked by the sudden death of a congregant and

unexpected illnesses in the church family. Although preaching can be satisfying, its preparation

can elevate the stress levels of the pastor. He says, "Churches are anxious places. We become

anxious when we are not growing, or we become anxious when we are growing."[58] How FPFK

pastors manage this anxiety was of great interest of the current investigation.

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56. Frank Litsey, "Gene Bartow, Successor to John Wooden at UCLA, dies at 81," *New York Times*, January 4, 2012, accessed June 22, 2016, http://www.nytimes.com/2012/01/05/sports/ncaabasketball/genebartow-ucla-basketball-coach-after-wooden-dies-at-81.html?_r=0.

57. Donna Schaper, "Leadership Transitions: What the Nonprofit World Can Teach Us," *Congregations* (Winter 2009): 34.

58. "Dealing with Pastoral and Congregational Anxiety: An Interview with Bill Selby," Grace & Peace, January 8, 2015, accessed March 31, 2021.

When the reality of the need for succession of key personnel has or is about to take

place within an organization, it is important to realize that it is a major event within the life of

the organization.[59] These times of transitions are inevitable and affect the entire organization.

From the shop floor to the boardroom, a successful succession plan understands the potential

impact that these changes and processes can have during times of notable transitions.[60]

In addition, Khumalo and Harris hypothesize that "a company that has a succession plan

strategy before a CEO or other member of the upper echelon departs from office will

experience a more successful and effective leadership transition than a company that does not

have a succession plan."[61] Therefore, having an established succession plan in place will allow

for a smoother transition of the leadership within the organization.[62]

Besides ensuring a smoother transition during a period of personnel transition within an

organization, succession planning is also important for various other reasons. One example is, it

allows for a disciplined process where the talent within the organization's leadership can be

properly assessed. When key personnel exit the organization, an opportunity presents itself for

the organization to more fully examine its present leadership needs, the history of the

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59. Joseph C. Santora, Mary Ellen Caro, and James C. Sarros, "Succession in nonprofit organizations: An insider/outsider perspective," *SAM Advanced Management Journal* 72, no. 4 (Autumn 2007): 26- 31.

60. A. K. Garg and E. V. Weele, "Succession planning and its impact on the performance of small micro medium enterprises within the manufacturing sector in Johannesburg," *International Journal of Business and Management* 7, no. 9 (2012): 96-107.

61. F. Khumalo and M. Harris, "Top level management succession plan strategies," *Journal of International Business Strategy* 8, no. 3 (2008): 170-178.

62. T. Walker, "Smooth leadership transitions begin with succession planning," *Managed Healthcare Executive* 15, no. 1 (2015): 13.

organization, and its future within the community.[63] In addition, Leibman et al. add, "succession planning also gives you the chance to reassess what competencies your company wants from its leaders."[64] For the case of this study, when a pastor retires, the church can still use him to conduct mentorship training so that the knowledge he has can remain with the congregation for further growth of the church.

An example of a successful transition occurred at Southeast Christian Church, Louisville, KY in 1999, when long term Senior Pastor Bob Russell realized he would not live forever. Bob had spent decades pastoring his church and seeing it grow to over 10,000 strong. The Southeast Christian Church was a thriving community, fully committed to Bob's leadership. In 1999, Bob was overcome with worry about what would happen to his church when he passed away or retired. Bob went to his Elders and together they created a long-term plan. After a lengthy search process, Bob and the Elders hired Dave Stone, but Bob did not immediately retire, nor did Dave immediately step into the senior role. Bob and Dave drew up a three-year plan, communicated the plan to the church body, and then patiently executed the plan. They slowly gave Dave more leadership throughout the church and he was visibly preaching more and more. The plan was regularly discussed throughout the transition, and church members had months to express grief, concerns, and then to form a new relationship with Dave. After the three-year transition plan, Bob retired, and Dave took over as Senior Pastor. The church threw Bob a big thank you party and the church was also ready and excited for the next season of life

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63. Walker, "Smooth leadership transitions," 8

64. M. Leibman, R. Bruer, and B. Maki, "Succession management: The next generation of succession planning," *Human Resource Planning* 19, no. 3 (1996): 16.

under Dave's leadership.[65] This case is a good example of smooth transition and the current research intended to find out whether it is achievable in FPFK churches, although some local churches may not afford the cost that comes along with this situation, but such churches can explore alternatives.

A long-term founding-pastor transition marks a major change within a church. All change is difficult, particularly change that is deeply rooted. Many have studied organizational change and the results of different change processes. While this paper is not a study on change theory and processes, it is worth acknowledging two different ways that churches often experience change. The most common way is called "incremental change."[66] Incremental change is the result of a rationalized plan that does not disrupt existing patterns. Most importantly, during incremental change there is still a sense of control, because it is a planned, step-by-step approach. For many churches, this means the senior pastor steps down, an interim pastor or overlap period occurs, and then slowly a new vision is set for the church. While churches can learn from the many successful business practices developed for successful transitions, much less has been written about churches embracing the family dynamics that can occur. If churches understood the deep rootedness of a founding pastor within their church family, they would be more likely to address the emotional process experienced when a beloved family member moves on. The researcher was interested in finding out whether there

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65. Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 2002).

66. J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Publishers, 2007).

are FPFK pastors who have exited and left the entire control of the church and its assets to the incoming pastors.

Manfred Kets de Vries' book, *The Leadership Mystique*, assesses the fear that comes with a transfer of power and the need for emotional intelligence to help guide the process. Kets de Vries does not just lay out plans and strategies for succession, but he examines the emotions an incoming or outgoing leader might be feeling. Fear is a key emotion Kets de Vries identifies in all participants during succession.[67] Regarding the outgoing leader, Kets de Vries says, "succession arouses basic fears of death…. CEOs tend to be fairly close-lipped about their fears and feelings, making succession shrouded in mystery."[68] For the incoming leader, Kets de Vries identifies another reason for fear: "Once a person becomes head honcho, there are no obvious new positions to strive for. It's success or failure; there are no other options."[69] These fears mostly revolve around control: the fear of letting go of control and the fear of obtaining control. The researcher of course is also faced by such fears but wanted to find out how other founding pastors also face such fears and how they have dealt with it.

R. B. Taylor's dissertation examines a model for transition after the retirement of a long-tenured pastor. This study was not conducted within the megachurch setting and is not theoretically or methodologically rigorous. It offers observations on potential problems faced during pastoral transitions such as lack of succession planning, retirement planning, predecessor interference and a predecessor failing to exit in a timely manner. Church problems

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67 Manfred F. R. Kets de Vries, *The Leadership Mystique: Leading Behavior in the Human Enterprise* (Harlow, UK: FT Press, 2009), 225.

68. Kets de Vries, *The Leadership Mystique*, 23.

69. Kets de Vries, *The Leadership Mystique*, 23.

include the loss of momentum during an interim period, a vacuum of leadership that results in other leaders in the church seeking to seize power, and lack of organizational knowledge.[70] The author developed a "biblical model" of a leader choosing his successor.

R. R. Owens conducted a descriptive case study of leadership styles and organizational types in the transition from the founder to the successors in the Church of God in Christ. The title reveals the nature of the experience: *The Dark Years*.[71] The researcher also was motivated to establish how lack of succession planning, retirement planning, predecessor interference and a predecessor failing to exit in a timely manner affect the operations of FPFK churches.

While emotional fears revolving around control also exist in the church, Kets de Vries also points toward another key emotion found in transitions, that of dependency. One of the most common difficulties Kets de Vries identifies is, "CEOs are highly sensitive to shifts in power and some simply can't face the reality of losing power."[72] Just like CEOs, many pastors attach their identity to their work and have a hard time letting go of control. Pastors are just as likely to become workaholics and tend to build their church around their own personality, making it even more difficult to walk away one day. This can impact everyone involved in the church family and create an unhealthy dependency. The researcher also wanted to learn from the study how other FPFK pastors deal with emotional fears associated with succession planning.

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70. R. B. Taylor, "Models for church transition following the retirement of a long tenured pastor" (Ph.D. diss., Southern Baptist Theological Seminary, 2000).

71. R. R. Owens, "The dark years (1961-1968): Leadership styles and organizational types in the transition from the founder to the successors in the Church of God in Christ" (Ph.D. diss., Regent University, Center for Leadership Studies, 2000).

72. Owens, *The Dark Years*, 25.

For the benefit and health of the church, it is best when the pastor takes the initiative to discern and make the decision about when it is time to leave. Accepting the responsibility for the decision does not make the decision any easier, nor does it mean a pastor will avoid emotional turmoil.[73] For Charles Dennison the decision felt like a "gnawing in my soul…. I felt utterly alone, without anyone to talk to."[74] Especially when the current pastoral relationship has been a positive and loving experience, there can be feelings of fear, uncertainty and insecurity. But regardless of the degree of difficulty or the determining influences, Willimon agrees that as the pastoral leader it is the clergy's responsibility not only to take the initiative but also to make the decision or else the leader becomes the follower.[75] The researcher was interested in finding out at what particular time the FPFK pastors make the exit decisions.

The decision to leave a church ministry will affect the pastor as well as two congregations if a call to a new church is part of the process. The wellbeing of all involved should be given consideration as a pastor explores the options with much prayer and integrity while seeking the good of the Kingdom of God.[76] The final responsibility to make a decision to stay or to leave rests with the pastoral leader. The process should and often does include wise and trusted confidents, but experience suggests that churches do not want to know until the decision is made. When it becomes known that a pastor is even considering a move there is

73. While Regional Ministers did supply the names of people who had recently resigned, no follow up was given to them as to whether their suggestions participated in the surveys or were even contacted to participate.

74. Charles S. Dennison, "When It Might Be Time to Leave," *The Christian Ministry* 27 (July/August 1996): 10.

75. William H. Willimon, "Why a Pastor Should Not Be a Person," *Theology Today* 50 (January 1994): 580-585.

76. Loren B. Mead, *A Change of Pastors. . . and How it Affects Change in the Congregation* (Herndon, VA: The Alban Institute, 2005), 64.

damage to both the ministry and morale of the congregation. According to Russell, one of the

congregations interviewed, for example, learned their pastor had gone to preach for a call. He

did not go to that church and it was another three years before he did leave to enter another

ministry. It was conceded by both the pastor and the lay people interviewed that those three

years were marked by periods of both conflict and apathy. A deacon said, "He really didn't want

to be here," and felt the pastor was simply waiting for the right offer, or any offer, to move to a

new church.[77]

Challenges of Implementing Succession Plans

Despite the positive benefits articulated for organizations that develop and implement a

succession plan as well as the potential consequences for those that do not, many organizations

still do not initiate such plans even though the research supports the need for succession

planning in an organization. [78] The problem is the lack of a succession plan or the informal

nature of it among a large number of organizations poses a threat to the overall health of these

institutions.[79] If organizations want to be successful for the long term, it is critical that they

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77. Bob Russell, "How to Mentor Your Successor," LeaderLinks.com, accessed January 31, 2006, http://www.leaderlinks.com/past issues/2004/11_november/feature20041101.htm.

78. Ram Charan, "Ending the CEO succession crisis," *Harvard Business Review* 83, no. 1 (2005): 72; Ram Charan, Stephen Drotter, and James L. Noel, *The leadership pipeline: how to build the leadership powered company* (San Francisco: Jossey-Bass, 2011).

79. Charan, Drotter, and Noel, *The Leadership Pipeline*, 8.

have good management and good leadership in place.[80] However imperative succession

planning is for organizations, there are documented challenges associated with it.

According to Gothard and Austin, "The topic of leadership succession can stir up

considerable emotion, fear, stress, conflict, and questions, and thereby create potential

discomfort between boards and executives."[81] Kesner and Sebora articulate that "succession is

a traumatic event for any organization. It affects not only the members of the organization, but

the firm's economic and political climate as well."[82] The researcher also wanted to ascertain

whether succession planning is a traumatic event in FPFK churches as is suggested by Gothard

and Austin.

The impediments to succession planning are real; they can range from work/time

demands of those in the organization to a genuine lack of awareness of the potential future

ramifications to a reluctance to stir up organizational politics to a lack of willingness of top

management and/or Board of Directors.[83] Another challenge to successful succession planning

revolves around the specific role of the organizational leaders in the process of filling the

vacated position during a time of personnel transition relative to the specific needs of the

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80. Charles J. Berendt, Andreas C. Christofi, Krishna Kasibhatla, John Malindretos, and Brian Maruffi, "Transformational leadership: Lessons in management for today," *International Business Research* 5, no. 10 (2012): 273.

81. Berendt, et.al., "Transformational leadership," 8.

82. I. F. Kesner and T. C. Sebora, "Executive succession: past, present & future," *Journal of Management* 20 (1994): 327-372.

83. K. A. Froelich, "Diversification of revenue strategies: Evolving Resource Dependence In Nonprofit Organizations," *Nonprofit and Voluntary Sector Quarterly* 28, no. 3 (1999): 246–268.

organization, which lends itself to complex arrangements that organizational leaders must

address promptly.[84]

Richtermeyer also notes that the implementation of a succession plan has the potential

to be one of the most difficult situations that faces an organization, even when thoughtfully

developed.[85] Along with other aspects of the succession plan, organizational leaders are often

tasked with who will fill the vacated spot permanently as well as identifying plausible internal

candidates and deciding if a firm must be engaged in searching out external possibilities.[86] In

addition, organizational leaders must establish a replacement plan to address the short and

long-term needs of the organization while the foundation and more sophisticated elements of

the succession planning process are being established.[87] Consequently, "when organizations fail

to first identify or articulate key strategies, such as how to deal with succession, they have no

chance of implementing these strategies. So, succession fails before it has had a chance to

commence."[88] As well as the outgoing pastor knowing who should succeed him, the researcher

wanted to find out at what time do the outgoing pastors communicate the proposed successor

to the congregation in FPFK churches and the level of anxiety it causes.

In the study of succession planning for pastoral transition, Awojobi observes that most

of the tussles in the churches today are more of personality than theological or doctrinal. They

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84. C. H. Mooney, M. Semadeni, and I. F. Kesner, "Interim succession: Temporary leadership in the midst of the perfect storm," *Business Horizons* 56 (2013): 621-633.

85. S. B. Richtermeyer, "Successful succession planning," *Strategic Finance* 92, no. 12 (2011): 6-19.

86. Richtermeyer, "Successful succession planning."

87. Richtermeyer, "Successful succession planning," 10.

88. Richtermeyer, "Successful succession planning," 7.

always arise from struggle for power, which results from a basic dislike of one person for another member opposing the leadership when they are not the kind of persons they like or they are not acting according to their own expectations. Awojobi further says, leadership style can stimulate conflict in the church. There is always a leadership style commonly acceptable in every denomination. The attempts of the leadership to deviate from the acceptable norm always lead to conflict in the church. The daily administration of the church programs may not be acceptable to some individuals and such is the cause of trouble and division in the local church.[89]

Burges observes that leadership succession fails due to the powers given to the church leaders especially the pastors by the appointing authorities. In some instances, these leaders treat the churches like private property, exclusively co-owned and managed by spouses, close family members and friends.[90] Such leaders exercise a lot of authority, in effect jeopardizing the purpose of the church organs. Church boards and councils are relegated to simple means of legitimizing the will of the leaders. As a result, the created autocratic leaders choose leadership styles that benefit them. Those dissatisfied with the happenings are forced to quit and go to other churches or start their own. It was of interest to the researcher to find out whether the outgoing pastors in FPFK treat the churches like private property, exclusively co-owned and managed by spouses, close family members and friends.

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89. Peter Olanrewaju Awojobi, "Leadership Conflict in the Nigerian Church," accessed March 31, 2021, http://www.biblicaltheology.com/Research/AwojobiPO01.pdf.

90. S. M. Burges, ed., *The New International Dictionary of Pentecostal Charismatic Movements* (Grand Rapids: Zondervan, 2002).

According to Peck, in his article "Successful Succession?", leadership succession is as pivotal to a church or Christian organization's ongoing ministry as a baton handover in a relay race. If it is done well and the Christian leader moves on to another ministry, or retirement, it is an indication that the church is able to maintain its momentum. If it is done poorly or too late and direction is lost, people leave the church; support dries up; staff leave; and the leader who could be basking in the glow of a job well done, is remembered instead for the lousy ending.[91] Chacha observes that leadership challenges emerge in churches due to the fact that some church leaders assume positions of leadership that they themselves have not either qualified or been called to undertake. It is further noted that, conflicts in churches are accelerated by refusal of the clergy to hand over power after elections.[92] This happens quite often where the incumbent declines to step aside in transitional leadership. This finally results in two or more different camps each with a leader and a claim for legitimate leadership. However, this does not happen in all churches. The researcher further wanted to find out the qualification level of the interviewed FPFK pastors and reflect on the effect on such qualifications on their perspective of retirement.

According to Rothwell leadership succession is more than merely planning for a replacement of a leader in a key position. The church leaders need to see beyond replacement of leaders. The major focus should be on the continuity of the church after the retirement or demise of the founding leaders. Rothwell observes that replacement of a leader is a planning

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91. Andy Peck, "Successful Succession?", Leadership Revolution, accessed March 31, 2021, http://www.andypeck.net/articles/successful-succession/.

92. B. Chacha, *Pastors or Bastards? The Dynamics of Religion and Politics in the 2007 General Elections* (Nairobi: University of Nairobi Publishers, 2010).

process of identifying short-term or long-term backups so that organizations have people who can assume responsibility for critical positions during emergencies.[93] The debate therefore is, does FPFK National Body concern itself with continuity of the churches based on the intended retirement of the founder pastors?

According to Dapaah the most challenging task is to be the successor of someone who has been in that role for many years and enjoyed many successes leading to the successor's anxiety. This is the case with many Pentecostal churches; often such people have "stamped" their own personality on the role and built a team of loyal dedicated staff around them. In addition, they have probably established excellent relationships with suppliers, dealers and customers. The founder mentality is a huge hindrance to finding a successor in Pentecostal churches.[94] As Santora and Esposito discovered, finding a successor is one of the most important decisions a founder can make. Unfortunately, most founders fail miserably at it. While it may appear to be a relatively easy task for founders to identify and select a successor, it is often a very complex task, filled with high levels of anxiety and apprehension about their personal and organizational future. Questions such as, "Have I selected the right person to carry out my vision?", and "What role, if any, will I play in the organization, once I relinquish my position as CEO?" surface and often preoccupy them.[95] The researcher wanted to establish whether such successes create anxiety on him, the successor and the church congregants.

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93. Rothwell, *Effective Succession Planning*.

94. P. Dapaah, "Issues Affecting Frontier Mission Work of the Assemblies of God" (Ghana, Ph.D. diss., Pan-Africa Theological Seminary, 2009).

95. Joseph C. Santora, James C. Sarros, Mark Esposito, "Nonprofit founders and succession: how to ensure an effective leadership handover," *Development and Learning in Organizations* 28, no. 1 (2013): 16-19.

Vanderbloemen and Bird note that too many times, a pastor has been told by their board that they will be "taken care of when they retire," only to have the board forget or have a different expectation of what that means. Succession is much harder to talk about when a pastor is and realizes they have no retirement funds or equity in a house.[96] The researcher agrees with Vabdebloemen's argument stated above simply because it may look difficult for the pastor who invested most of his time and years leading God's people and only to be told you have reached your retirement age, get out of the way, someone else is taking your place. This makes some pastors have problems of relinquishing their positions for an upcoming pastor. Thus, it is pertinent that Pentecostal churches get ahead of the curve by setting up retirement committees that help plan the outgoing pastor's retirement and set up deferred compensation based on objectives met during the pastor's service at the church. As per FPFK constitution, the pastor's retirement is the duty of the church board. The researcher wanted to confirm Vabdebloemen's argument as it applies to FPFK local church boards.

Appiah states, leadership succession is an orderly process where potential leaders and managers are identified and groomed for leadership positions in the organization. Every well managed organization makes plans for the replacement of its executives who retire, quit or are dismissed.[97] Succession planning is essential for any organization to maintain good performance for a long period of time. The effect of poor succession planning or having no succession plan in place is poor performance which in turn translates to low morality, high turnover rate and

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96. William Vanderbloemen and Warren Bird, *Next: Pastoral Succession That Works* (Grand Rapids: Baker Books: 2015).

97. D. Appiah, "The Attitudes of Christian Church Pastors and Leaders toward Leadership Succession: For Leadership Continuity, in Charismatic and Pentecostal Church Organizations in Kumasi, Ghana" (unpub. Master's Thesis, Blekinge Institute of Technology, 2015).

organizations' instability. Leadership succession is therefore the implementation of this plan to effectively replace an outgoing leader in office.

Miles and Bennett, in their article, give four best practices in succession planning which can be used by a church or any organization. The first thing they mention is analysis. This is true because the church leaders need to know the challenges that they face and why we need succession. Dissatisfaction with the present leadership succession leads to a thorough evaluation of the present situation. Without a clear understanding of where the organization is, it is quite difficult to lead it purposefully anywhere. The particular problem areas are identified, and new opportunities are explored. A proper evaluation of strengths and weaknesses is critical, because this is the starting point for the new direction for analyzing the best practice. The church leaders need to know the historical background of the ministry and analyze how leadership succession has been made from the past, then come up with the policy and guidelines that shall bring about positive results on leadership succession.[98]

The second important thing they have also mentioned is development of emerging leaders. Every leader in the church or organization has to develop people within his church instead of hiring or bringing someone else from outside who has not been part of the system from the beginning, or brought up in the same church or organization. For an internal member of the organization, development begins with the identification of a small number of potential people who can be developed for the works of services as it is stated in Ephesians 4:11-12.

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98. Stephen A. Miles and Nathan Bennett, "Best Practices In Succession Planning," *Forbes*, November 9, 2007, accessed April 1, 2021, http://www.forbes.com/2007/11/07/succession-ceos-governance-lead-cx_sm_1107planning.html.

The third practice is that of selection. Carson Pue emphasizes that Christian leaders train emerging leaders to deal with the challenges before them. The church trains women and men who have been 'carefully selected' among the congregation and hence trained to lead the church or organization in the near future.[99]

The fourth practice is transition. This focuses on building the relationship with the future successor, having time to share with him how the organization is run as slowly by slowly the predecessor gives him more responsibilities and he understands his role very clearly. The orientation moment can help the new leader cope up with the new assignment that he has been given. Lewis mentions that mentorship can bear fruit in the life of a mentee if the relationship of the mentor and the mentee is intact, and he says that "the conversation reported in Exodus 18 reveals a relationship of mutual influence."[100] Mentoring gets behind the issues of leadership skills to address the leader as a person, their spirituality, emotional health, key relationships, vulnerabilities, and rhythms of life. The researcher also wanted to establish the nature of mentorship process practiced by FPFK churches and whether it is effective.

Discerning the appropriate time to leave is a difficult task for the outgoing pastor. Vanderbloemen and Bird suggest ways that a pastor might know it is time to leave which include: "God gives a clear sign, your leadership speaks, your part of the mission is complete, you lose heart, others confirm it, you receive a new call, a mismatch develops, collaboration ends, you reach physical and emotional limits, or the church begins to show a lack of

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99. Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids: Baker Publishing Group, 2005).

100. Rick Lewis, *Mentoring Matters* (Nairobi: Evangel Publishing House, 2009), 103.

confidence in your vision."[101] Stan Toler suggests that one of the ways outgoing pastors know when to leave is by clarifying when outgoing pastors shouldn't leave. Toler encourages outgoing pastors not to leave because of discouragement, criticism, or unresolved conflict. Instead, Toler suggests that outgoing pastors should look for signs. The signs could include when a pastor's vision does not align with that of the church congregation, when a pastor's effectiveness runs dry, when a pastor feels a sense of release, or when a pastor has an intuition.[102] When it comes to determining the qualities to look for in a successor, Chand and Bronner say, "In the end, it's the intangible qualities—interpersonal skills, conflict resolution, family life, and humility—that are important."[103] What time FPFK pastors leave the ministry and hand over power and responsibility to the incoming pastor was a great concern to the researcher.

Mentorship Process and Anxiety

When a church struggles to engage new leaders, it usually keeps its eyes focused on itself. When a church is not able to look beyond itself, it has difficulty recruiting new people to step into leadership roles. Over time, a cyclical effect will develop where current leaders cannot see any new prospective leaders develop because they keep looking at each other to lead. Within a church context, a mentor relationship is the best relationship that can break this cycle

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101. Vanderbloemen and Bird, *Next*, 45.

102. Stan Toler, *Stan Toler's Practical Guide to Ministry Transition* (Indianapolis: Wesleyan Publishing House, 2010), 13–28.

103. Samuel R. Chand and Dale C. Bronner, *Planning Your Succession: Preparing for Your Future* (Highland Park, IL: Mall Publishing Co., 2008), 56.

because it guides a person to the task of nurturing someone else to lead instead of the person always putting him or herself in the leadership role. Through mentoring relationships, the church will develop new leaders and see leadership potential within everyone involved in the church family. Practicing a theology of leadership means that everyone commits to intentional relationships that lead to a healthy process of Christian discipleship.

The transition period apparent in John 13 demonstrates the need for leadership style matching. Matching leadership style with the individual's abilities and the task is fundamental to group success. According to Grow, the instructor begins with directive teaching style and moves to a coaching position with the learner. The learner and the student move through the sequence together with the curriculum also progressing through the subject matter. The instructor must be able to recognize and adjust to the stages the learner is experiencing as well as adjust the teaching style and the curriculum accordingly.[104] In a similar way, group leadership must recognize and adjust leadership style to the development of the group and its members. Kay observes that leadership is effective when leadership style, team participant preference, and situation conditions are aligned. Consequently, the leadership must match the maturity of the team as it moves through the growth cycle of the group. Kay developed the group maturity continuum that includes how the corresponding leadership style matches up.[105]

Muna and Mansour conclude their article on group leadership by asking questions to include: Is power sharing in your organization widespread, and is it manifested in real

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104. Gerald O. Grow, "Teaching learners to be self-directed," *Adult Education Quarterly* 41, no. 3 (September 1991): 125-149.

105. Harold Kay, "Matching leadership style to team maturity," *Quality Congress: ASQ's Annual Quality Congress Proceedings* 58 (2004): 97.

delegation and true empowerment? Are your employees using their talent to the fullest

extent? If not, then consider a thorough revision of your delegation of authority processes;

train your employees before you empower them; improve and stay actively involved in the

recruitment and selection processes of future managers; link compensation and bonuses to

demonstrated performance and achievement of measurable work objectives (individual and

team targets); and finally, install career development programs and succession planning.[106]

When a church intentionally therefore engages in mentorship, leadership development

will naturally occur. Vice versa is also true, when a church is having difficultly developing new

leadership, an intentional focus on mentorship can help a church's leaders to empower others

to step into leadership roles. The mentor relationship is one type of relationship that can be

discovered in a church setting. Within a church context, there can be relationships of

discipleship, mentorship, and coaching. In "Multiplying Jesus Mentors," D.M. Crow compares

discipling, mentoring, and coaching.[107] Crow describes discipling as "a more mature believer

[helping] a new believer to grow in following Jesus," mentoring as "a mature leader [helping]

develop leadership by both clarifying and implementing God's call," and coaching as "a coach

[helping] a coachee discover his or her own solutions and strategies."[108] The difference

between the relationships is revealed in the desired result of the relationship. Discipling is the

broadest relationship, with an emphasis on helping someone else follow Jesus. Coaching is a

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106. Farid Muna and Ned Mansour, "Leadership lessons from Canada geese," *Team Performance Management* 11, no. 7/8 (October 2005): 316.

107. D. Michael Crow, "Multiplying Jesus Mentors: Designing a reproducible mentoring system: A case study," *Missiology: An International Review* 36, no. 1 (January 2008): 90.

108. Crow, "Multiplying Jesus Mentors," 90.

focused relationship around a particular problem to be solved by asking questions. Mentoring

becomes a focused relationship around sharing life together through one person helping

another person discover and live in their unique leadership calling of guiding people in God's

kingdom work. This implies that it is the pastors' role to mentor and disciple members for

future takeover by innovating new approaches to church leadership based on the skills acquired

through mentorship for the growth of the church. How this is practiced in FPFK church is of

great interest to the researcher.

Mentoring in the church is a form of leadership development and is a broad relationship

where one person nurtures another person in discovering his/her role in a church family

context. The mentor relationship is not a short-term relationship but is established to address

anything that might come up, over time, in a person's role within a community. The

interactions between a mentor and those being mentored are focused on the relationship

instead of a particular task or issue. There is a growing consensus that the core component of

mentoring interventions is the relationship itself which turns to leadership development."[109]

Leading a church family through a pastor transition is different from leading in general.

Leading generally happens after the pastor and the members of the church family have formed

a relationship. When a new pastor arrives at a church, no such trust relationship exists unless

there has been a significant overlap period. The pastor must learn to lead and follow the church

family, and the church family must learn to lead and follow their new pastor. They must begin

working together right away, even though trust has not had time to develop. Both parties have

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109. Nikki D. Bellamy, Elizabeth Sale, Mini Q. Wang, J. Fred Springer, and Susie Rath, "Spoken, But Perhaps Not Heard: Youth Perceptions on the Relationships with their Mentors," *Journal of Youth Ministry* 5, no. 1 (Fall 2006): 58, 62.

to assume characteristics in the other, such as integrity, sincerity, and honesty. This assumption does not always happen, particularly when the transition was not a welcomed one. Being a good follower is an important part of leadership since such goodness imparts trust between the mentor and mentee.

Followership is a concept many authors do not address directly. Since leadership has been the focus of many studies and books, the responsibility followers have to support good leaders often goes without mention. Everett Rogers speaks about followership indirectly as he distinguishes innovators and early adapters from slackers, recognizing the power of each group on the final acceptance of a change.[110] Rogers explains that resistance and sabotage are to be expected, and chronic criticism is a sign the leader is functioning well with an unspoken understanding those behaviors are not representative of good followers.[111] However, too often, the incoming pastor has full responsibility for a good transition when it truly is about the ability of the pastor and church to follow and lead each other mutually.

Leonard Sweet addresses the importance of followership when he says, "Our leader-centric culture esteems and emphasizes leadership over followership."[112] He shares the importance of a "first follower" as the one who begins the process of joining with a leader. Sweet illustrates the concept with an example from the 2009 Sasquatch Festival in eastern

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110. Everett M. Rogers, *Diffusion of Innovations*, 5th ed. (New York: Free Press, 2003), 280.

111. Rogers, *Diffusion of Innovations*, 280.

112. Leonard Sweet, *I Am a Follower: The Way, Truth, and Life of Following Jesus* (Nashville: Thomas Nelson, 2012), 25.

Washington where a man stood up in a crowd and began dancing to the music.[113] After a few

moments of dancing alone, another person joined in. Soon, others joined the dance as well.[114]

Sweet says, "The first follower breaks some kind of social membrane and gives others the

courage to follow their hearts."[115]

Theoretical Review

During the 20th century, a lot of attention was given to the characteristics and

development of leaders. The developments of trait, behavioral, transactional, and

transformational leadership theories provided resources that Christians modified and adapted

to their churches.[116] However, given core differences in the approach to leadership in these

theories and in the Scriptures, it too often appeared that errors were made in order to find

these theories within Scriptures. As an example, during the hiring process, you see some

churches implementing the Trait Leadership Theory by requiring personality testing and

comparing certain personalities to successful corporate leaders. Assessing traits during the

church hiring process is not wrong and is biblically supported.

Other theories have greater similarities to Christian thought, including *Servant*

Leadership by Robert Greenleaf and *Spiritual Leadership* by J. Oswald Sanders. However, Clark

warns of the danger of simply incorporating these theories into a theology of leadership. The

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113. William Bridges, *Managing Transitions: Making the Most of Change*, 3rd ed. (Philadelphia: Da Capo Lifelong Books, 2009), 32.

114. Bridges, *Managing Transitions*, 27.

115. Bridges, *Managing Transitions*, 27.

116. Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York: Free Press, 1985), 1.

following of celebrity leaders and ideologies minimizes the unique exegesis of the truth

contained in scripture. Rather, Clark maintains it is wise to pursue an exegesis from scripture of

a theology of leadership to assess popular leadership theories and their suitability for the local

church.[117]

Systematic approaches to biblical theology have been written to reflect the unique

perspectives within theology: Calvinistic theology, Reformed theology, Arminian theology,

Covenant theology, Dispensational theology, and others. All reflect assumptions and paradigms

that drive the discussion and practice of systematic theology as well as nuances of

differentiation within each paradigm. As mentioned earlier, the vastness and diversity of our

God requires vast and diverse approaches to knowing Him. Since it is clear from scripture that

to be primarily followers of Jesus does not exclude the practice of leading others (Acts 1:20;

Romans 12:8; Hebrews 13:17), seeking understanding of faith's application to the practice of

leadership is simply another way of bringing an additional part of humanity under the

submission of Jesus as King. We see that while our theology, and therefore theology of

leadership, can take many forms of study, it is an important topic to study. As churches walk

through succession planning, a theological understanding should not be overlooked.

Much of current leadership theory focuses on the question of "what do we do to

accomplish the outcome we desire?" Conversely, one of the primary questions that Beely and

Britton suggested must drive a theology of leadership is, "why do we do what we do to conform

to Jesus?"[118] This shift in the question of leadership development is necessary in a Christian

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117. Chap Clark, "Ministry as Practical Theology," *Journal of Ministry* 7, no. 1 (2008): 9.

118. Howard Stone and James Duke, *How to Think Theologically* (Minneapolis: Fortress Press, 2013), 7.

context because of the relationship we seek to have with God. Succession planning should be developed by why, and not what. Christianity seeks to embrace all things within the context of the Kingdom of Jesus, which requires a transformation of the heart and attitudes of followers at the individual and community levels. Thus, the "why" of leadership becomes a more fundamental question than the "what."[119]

Often, churches enter succession planning too late; as a result, they start focusing on the "what" that needs to be done. Frank explores the danger of starting with the wrong fundamental question. General leadership theory first establishes a determination of desired outcomes. Mostly, in the American context, this approach results in measuring sales, acquisition, and stock prices. Thus, the definition of leadership has often become linked to measurable growth. When researchers integrate such definitions into a Christian theology of leadership, it is quite possible that financial growth, numeric growth, or a combination of both become indicators of success. This definition of leadership might never ask whether spiritual growth or growing closer to Jesus has been accomplished. However, the focus of asking "why" in the development of Christian leadership leaves the researcher seeking a difficult answer to quantify or articulate. Churches with large measurable growth are not misled, but measurable growth does not answer the more important "why" questions. This focus could result in a church board dealing with the loss of a charismatic founding pastor starting with the question, "Which leader will best help us maintain our current budget?" or "Which leader will help us prevent the loss of church members?"

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119. Christopher A. Beeley and Joseph H. Britton, "Introduction: Toward a Theology of Leadership," *The Anglican Theological Review* 91, no. 1 (Winter 2009): 3.

The Christian leader developing a theology of leadership does well to be deeply informed by general leadership research. Frank notes that today's pastor often thinks of leadership in terms of preaching, teaching, and pastoral care. "Meanwhile, the work of managing churches and church institutions races on, expanding into areas as diverse as procedures for legal incorporation of church-sponsored activities, prevention of sexual harassment and abuse, public relations, and legal liabilities in leasing church facilities to community organizations."[120] Frank provides five helpful points drawn from leadership research to assist in incorporating general leadership theory into a theology of leadership. First, the Christian leader must identify the contemporary critical issues of leadership. Second, the Christian leader seeks to integrate those issues into an established framework of biblical perspective that is informed by general leadership theory. Third, given the church's long history of leadership, the Christian leader should seek to understand how the current issues fit within the larger framework of the church's history and how past leaders have dealt with similar issues. Fourth, building on the previous point, there is great wisdom in attempting to understand how other perspectives within contemporary Christian church are dealing with similar issues. Finally, the Christian leader ought to understand the impact of leadership development not only on the local individual church and its parishioners, but also on the universal church and the unbelieving world.[121]

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120. Beeley and Britton, "Introduction: Toward a Theology of Leadership," 3-11.

121. Thomas Edward Frank, "Leadership and Administration: An Emerging Field in Practical Theology," *International Journal of Practical Theology* 10, no. 1 (July 2006): 113-36.

With these problems in view, the best practice is a succession plan centered on the community of the church and does not simply plug in a new leader but has a theology of leadership for the whole community within its DNA. The work of the community that has gathered around the founder has to adapt to a new scenario with different leadership. The founder succession plan has, at its heart, the transmission of charisma from the founder to the leadership team and the church community. With this structure in mind, the church leadership is ready to select a successor, understanding they are not handing charisma over to a new leader but acknowledging that a founding leader is never truly replaced. Thus, a theology of leadership will be embraced by the entire community instead of only a sole leader.[122]

Many people believe the local church is simply an organization like any other association or group of people. If the church was merely another human enterprise, it would be reasonable to assume that we could freely adapt and apply secular leadership and management principles in the church. However, the church does not exist for itself, base its success on economic or numeric measurements, and should not function with a CEO giving orders from the top down. This difference in leadership between the church and business models can create confusion for those not rooted in a true theology of leadership. For example, imagine the situation that my friend Paul found himself in. In Paul's early years as a pastor, he sought to emulate his pastor friend and mentor, Tim, who was a charismatic leader. People loved Tim. He could always say the right thing and inspire people with a clear vision at the same time. It seemed that people would follow Tim anywhere, like a *pied piper* who can play the tune in such a way that people

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122. William Kondrath, "Transitioning from Charismatic Founder to the Next Generation," *Journal of Religious Leadership* 9, no. 2 (Fall 2010): 83.

would step out and come along for the journey. Paul wanted to lead just like Tim. The charismatic, inspirational leader was the model Paul wanted to follow, but Paul soon discovered that he was a poor copy of Tim. He did not have Tim's charismatic gifting and could not pull it off.

Does the example of Paul sound familiar? The ethos of a visionary leader has grown over the past 25 years, and everyone wants to be a leader like Tim. Everyone wants to be a visionary leader, a leader who has influence over others in some tangible way. The message has become about climbing the leadership ladder, where everyone can move from good to great. Robert Webber said: …the pragmatic view of the church, the church as the body of Christ has been replaced by an efficient corporation. The pastor is CEO and everyone else functions under the pastor's strong leadership. A meaningful and effective ministry is developed using marketing techniques and corporate organizational structures instead of attempting to recover the theological reality of the church.[123]

Summary of the Reviewed Literature

This chapter began by providing the background and need for succession planning, especially in light of addressing succession anxiety among pastors. Succession planning was defined along with an articulation of why succession planning is deemed important. In addressing the overall importance of succession planning, Ahmadi, Ahmadi, and Abbaspalangi sum it up well: "Our failure to attend to succession planning will lead to more limited structures

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123. Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids: Baker Academic, 1999), 12.

and opportunities for succession development."[124] On its part, a more limited organization will face more difficulties in finding an alternative workforce, leading to more limited budget resources. And the more limited budget resources will encourage the active leaders within the organization to become absent from their post, leading to their failure to attend to the highly skilled and high potential employees.

Then, the chapter reviewed the unique role of succession planning within churches as non-profit organizations. The development of succession planning within non-profit organizations was addressed along with the specific challenges these organizations encounter in the development and implementation of effective succession planning processes and procedures. The chapter also detailed the challenges that organizations face in succession planning and the succession mentorship processes they can develop to achieve effective succession.

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124. Ali Akbar Ahmadi, Freyedon Ahmadi, and Javas Abbaspalangi, "Talent management and succession planning," *Interdisciplinary Journal of Contemporary Research in Business* 4, no. 1 (May 2012): 213-224.

CHAPTER FOUR

PROJECT DESIGN

Introduction

Addressing anxiety in succession planning in Free Pentecostal Fellowship in Kenya was

the main aim of this study. This thesis project investigated this topic through an analysis of four

key foundational presuppositions and a review of literature on the following topics:

ascertaining how succession is practiced by pastors; investigating the benefits of succession

planning to the performance of churches; establishing the challenges of implementing

succession plans by pastors; developing a mentorship process that is critical for leadership

succession. This chapter describes the research design. First, the general qualitative and

quantitative survey design is described followed by an explanation of grounded theory and the

rationale for both. The data collection procedure (sampling of informants) and the methods of

data collection are also delineated. Finally, the limitations and assumptions of the study are

reported.

Research Design

The study adopted a mixed research method, which included a descriptive design based

on qualitative and quantitative surveys. According to Morgan, there are three research

approaches: qualitative, quantitative, and mixed method.[1] The qualitative approach is based on

a Constructivist worldview, ethnographic design, and observation of the behavior of the

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1. David Morgan, "Paradigms lost and pragmatism regained: Methodological implications of combining qualitative and quantitative methods," *Journal of Mixed Methods Research* 1, no.1 (January 2007): 48–76.

phenomenon of interest.[2] In this situation, the researcher sought to establish the meaning of a

phenomenon from the views of participants, which means identifying a culture-sharing group

and studying how it develops shared patterns of behavior over time (ethnography). One of the

key elements of collecting data in this way is to observe participants' behaviors during their

engagement in activities. Qualitative data can also be collected through stories using a narrative

approach. Individuals are interviewed at some length to determine how they have personally

experienced oppression, according to Creswell, the quantitative approach systematically

collects and analyzes empirical data. In mixed method, the two research approaches

(qualitative and quantitative) are integrated using distinct designs that may involve

philosophical assumptions and theoretical frameworks.[3] The core assumption of this form of

inquiry is that the integration of qualitative and quantitative data yields additional insight

beyond the information provided by quantitative or qualitative data alone.[4]

　　Creswell, borrowing from several authors, arrived at the following characteristics of

qualitative research:

i.　　Participants' meanings. In the entire qualitative research process, researchers keep a

focus on learning the meaning the participants hold about the problem or issue, not

the meaning the researchers bring to the research or writers from the literature. The

participant meanings further suggest multiple perspectives on a topic and diverse

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2. John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 3rd ed. (Thousand Oaks, CA: Sage, 2013).

3. J. David Creswell and John W. Cresswell, *Research Design: Qualitative, Quantitative and Mixed Approaches*, 5th ed. (Thousand Oaks, CA: Sage Publications, 2018).

4. Creswell and John W. Creswell, *Research Design*.

views, which is why a theme developed in a qualitative report should reflect multiple

perspectives of the participants in the study.

ii.   Emergent design. The research process for qualitative researchers is emergent,

which means the initial plan for research cannot be tightly prescribed and all phases

of the process may change or shift after the researcher enters the field and begins to

collect data. For example, the questions may change, the forms of data collection

may be altered, and the individuals studied and the sites visited may be modified

during the process of conducting the study. The key idea behind qualitative research

is to learn about the problem or issue from participants and engage in the best

practices to obtain that information.

iii.   Complex reasoning through inductive and deductive logic. Qualitative researchers

build their patterns, categories, and themes from the bottom-up by organizing the

data inductively into increasingly more abstract units of information. This inductive

process involves researchers working back and forth between the themes and the

database until they establish a comprehensive set of themes. It may also involve

collaborating with the participants interactively so that they have a chance to shape

the themes or abstractions that emerge from the process. Researchers also use

deductive thinking in that they build themes that are constantly being checked

against the data. The inductive-deductive logic process means that the qualitative

researcher uses complex reasoning skills throughout the process of research.

iv.   Reflexivity. Researchers position themselves in a qualitative research study, which

means that researchers convey their background (for instance, work experiences,

cultural experiences, and history), how it informs their interpretation of the information in a study, and what they have to gain from the study. This argument is supported by Wolcott when he posits that readers of a qualitative research want to know what prompts researchers' interest in the topics they investigate, to whom they are reporting, and what they personally stand to gain from their study.[5]

v.   Holistic account. Qualitative researchers try to develop a complex picture of the problem or issue under study, which involves reporting multiple perspectives, identifying the many factors involved in a situation, and generally sketching the larger picture that emerges. Researchers are not bound by tight cause-and-effect relationships among factors, but rather by identifying the complex interactions of factors in any situation.[6]

Rationale for Qualitative Design

Qualitative research was adopted for this study largely because it is well suited for the exploration of unchartered areas of inquiry, such as succession planning and management.[7] Qualitative research has also been touted to provide a better understanding of a qualitative

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5. Henry Wolcott, *Writing Up Qualitative Research*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009).

6. Creswell and John W. Cresswell, *Research Design*, 2.

7. Hennie Boeiji, *Analysis in Qualitative Research* (Thousand Oaks, CA: Sage Publications, 2010).

phenomenon, such as human behavior.[8] Further, Kim contends that most SP&M studies have

adopted a qualitative approach.[9] The following reasons informed the use of qualitative inquiry:

i. The nature of the research question: In a qualitative study, the research questions often

start with how or what. For this study, we look to: ascertain how succession is practiced

by pastors; investigate the benefits of succession planning to the performance of

churches; establish the challenges of implementing succession plans by pastors;

develop a mentorship process that is critical for leadership succession.

ii. Need to present a detailed view of the topic: This is the case in which a distant

panoramic view is not enough to present answers to the problem. The research reports

firsthand accounts of succession practices, the driving force behind systematic

succession planning programs, benefits and challenges firms enjoy or suffer as result of

having or not having systematic succession planning and management programs. Such

details would normally not be easily discernible from mere observation.

iii. Need to explore topics: This is a situation in which variables cannot be easily identified

and theories are not available to explain behavior of participants or the population of

the study. Succession is not a topic most people tackle systematically; therefore, this

study explored the attitudes and commitment of top management towards succession.

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8. Egon G. Guba, "Criteria for assessing the trustworthiness of naturalistic inquiries," *Educational Communication and Technology Journal* 29, no. 75 (June 1981), 75–91; C. R. Kothari, *Research Methods: Methods and Techniques* (New Delhi: New Age International Publishers, 2011).

9. Kim, *Measuring the Value of Succession Planning and Management*.

Target Population of the Study

The researcher must determine what type of information is needed and who is most likely to have it. According to Nachmias and Nachmias, the population is the aggregate of all cases that conform to some designated set of specifications. It consists of the entire set of relevant units of analysis; it does not matter if the population is broad or narrow, only that it includes every individual who fits the description of the group being studied.[10]

The target population of the study included FPFK pastors serving at 50 years and more, regional coordinators, and the General Secretary of FPFK. The choice of FPFK pastors serving at 50 years and more was justified by the fact that they are the people who gave quantitative information related to the objective of the study. Secondly, they are likely to face more anxiety as they near their retirement age. FPFK regional coordinators were chosen because first, they are also faced with succession anxiety and coordinate pastors who are anxious about their retirement. The General Secretary was interviewed because he is the Chief Executive Officer of FPFK, the custodian of the constitution and other rules related to pastors' retirement.

There are 31 regions coordinated by Bishops who also double as pastors of local churches that were part of the population of the study. FPFK has 505 pastors serving in various churches in the 31 regions country wide. Therefore, the target population is 506, including the General Secretary of FPFK.

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10. Yvonna S. Lincoln and Egon G. Guba, "Paradigmatic controversies, contradictions, and emerging confluences,"2010, accessed April 2, 2021, https://sabinemendesmoura.files.wordpress.com/2014/11/gubaelincoln_novo.pdf.

Sample Size and Sampling Procedure

Gay and Airasian define a sample as a finite part of a statistical population whose

properties are studied to gain information about the whole.[11] Sampling is the process of

selecting a subsection of the population (sample) that represents the whole population and

that participated in the study. In this study, the sample size was selected based on the criteria

set by Roscoe's rule of thumb, Sekaran who observes that a sample larger than 30 and less than

500 is appropriate for most research.[12] Also, according to Mugenda and Mugenda, a sample

size between 10% and 30% is a good representation of the target population while according to

Dooley, a sample size between 10% and 40% is considered adequate for detailed or in-depth

studies. [13][14] The sample size of 91 FPFK pastors was obtained using the coefficient of variation.

Nassiuma asserts that in most surveys or experiments, a coefficient of variation in the range of

21% to 30% and a standard error in the range of 2% to 5% is usually acceptable.[15]

$$S = \frac{N(Cv)^2}{(Cv)^2 + (N-1)e^2}$$

Where S = the sample size

N = the population size

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11. Lorraine R. Gay and Peter W. Airasian, *Educational Research: Competence for Analysis and Applications,* 6th ed. (Upper Saddle River, NJ: Merrill, 2000).

12. Uma Sekaran and Roger Bougie, *Research Methods for Business*, 3rd ed. (New York: John Wiley & Sons, 2000).

13. Olive O. Mugenda and Abel G. Mugenda, *Research Methods: Qualitative and Quantitative Approaches* (Nairobi: Acts Press, 2003).

14. David Doorley, *Social Research Methods*, 4th ed. (New Delhi: Prentice Hall, 2007).

15. D. K. Nassiuma, *Survey Sampling: Theory and Methods* (Nairobi: University of Nairobi Press, 2000).

Cv = the Coefficient of Variation

e = standard error

Therefore, the sample size was:

S = 506 (0.212)   = 90.6729   ≈ 91 Pastors

0.212 + (506-1) 0.022

A simple random sample is one in which each and every member of the population has an equal and independent chance of being selected.[16] It is the most desirable kind for almost every survey and is extremely important to the reliability and validity of the data. It is the best type because it is most representative of the entire population. A simple random sampling technique was used to select 91 FPFK pastors who formed the sampling frame for the study.

Data Collection Instrument

The study employed quantitative and qualitative procedures for data collection. Primary data was collected through the use of questionnaires. A questionnaire is an orderly listing of questions that one would like to put to the respondents to solicit a particular type of information.[17] It enables the researcher to collect the data from a large population and within a short time. It also helps capture qualitative and quantitative data. This study used structured items in the questionnaires for the 91 sampled FPFK pastors. Also, the study used an interview

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16. Jack R. Fraenkel, Norman E. Wallen, and Helen Hyun, *How to Design and Evaluate Research in Education* (London: McGraw Hill, 2000).

17. Timothy H. Gatara, *Introduction to Research Methodology* (Nairobi: The online marketing and publishing company, 2010).

schedule to collect data from the General Secretary and 10 regional coordinators who formed

the key informant for the study.

Pilot Study

The pilot test was done among the FPFK pastors who were marked and not repeated in

the actual study. The study used 12 pastors for the pilot study, which is according to Isaac and

Michael, who suggested 10-30 participants are ideal in the pilot study.[18] The pilot study was

implemented to assess clarity, reliability, and validity of the instruments and improvements

made as appropriate.

Validity of the Research Instruments

Validity refers to the degree that an instrument measures what it is designed or

intended to measure.[19] Drost suggests four types of validity that researchers should consider,

which are statistical conclusion validity, internal validity, construct validity, and external

validity.[20] Statistical conclusion validity refers to inferences about whether it is reasonable to

presume covariation given a specified alpha level and the obtained variances. Internal validity

communicates the validity of the research. External validity of a study implies generalizing to

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18. Stephen Isaac and William Michael, *Handbook in Research and Evaluation: A Collection of Principles, Methods, and Strategies Useful in the Planning, Design, and Evaluation of Studies in Education and the Behavioral sciences*, 3rd ed. (San Diego: Edits Pub., 1995).

19. Laura J. Burton and Stephanie Mazerolle, "Survey Instrument Validity Part I: Principles of Survey Instrument Development and Validation in Athletic Training Education Research," *Athletic Training Education Journal* 6, no. 1 (Jan-Mar 2011): 27-35.

20. Ellen A. Drost, "Validity and Reliability in Social Science Research," *International Perspectives on Higher Education Research* 38, no. 1 (January 2011): 105-123.

other persons, settings, and times and not necessarily to the target population. Construct

validity exists when a measure reliably measures and truthfully represents a unique concept. It

refers to how well a concept, idea, or behavior that is a construct has been translated or

transformed into a functioning and operating reality.[21]

Reliability of Research Instruments

Reliability of measurements concerns the degree to which a particular measuring

procedure gives similar results over a number of repeated trials. To measure the reliability, the

Alpha (Cronbach) technique was employed. Alpha (Cronbach) is a model of internal consistency

based on the average inter-item correlation. A large value of alpha (preferably greater than 0.7)

indicates a high level of consistency of the instruments in measuring the variables. Kline noted

that acceptable value for Cronbach's alpha is between 0.7 and 0.9, of which the study

adopted.[22]

Data Collection Procedure

The researcher hired the services of four research assistants and trained them on data

collection procedures. The researcher led the data collection process by supervising the data

collection activities conducted by the research assistants. At the end of each day's activities, the

21. Frederick O. Aila, "Effect of consumer attitudes, consumer characteristics and biosecurity principles on consumer preferences for indigenous chickens in Kisumu City, Kenya" (unpub. Ph.D Thesis, Department of Business Administration, Maseno University, 2014).

22. Paul Kline, *A Handbook of Psychological Testing*, 2nd ed. (London: Routledge, 1999).

researcher had telephone conversations for the purposes of backstopping in order to increase the quality of the data collected.

Data Analysis and Presentations

For quantitative data collected using a structured questionnaire, descriptive and inferential statistics were used to analyze quantitative data after appropriate data coding. Descriptive statistics describe patterns and general trends in a data set. Descriptive statistics was used to examine or explore one variable at a time. Descriptive statistics used included frequencies, percentages, and mean. Inferential statistics was used to test the associations and relationships between the independent variable and the dependent variable. The relationship between the level of the independent and dependent variables was measured using Pearson Correlation and regression analysis, which informed whether the independent variables significantly influence the level of the pastors' anxiety based on succession planning and thereby test the research proposition.

CHAPTER FIVE

PROJECT OUTCOME AND CONCLUSIONS

Introduction

A succession process where the founding pastor retires and a successor is identified and appointed remains a serious challenge in the FPFK churches in Kenya. The church has been facing transition problem because most founding pastors were at retirement age or about to reach the retirement age of 70 years. Coupled with anxiety, the pastors were seemingly not willing to leave behind the churches or the projects associated with them, which is the cause of the pastors' anxiety. Although the FPFK constitution stipulates that the pastors should retire at 70 years, because of anxiety, retirement has not been easy to implement.

This section presents material facts in terms of results from the analyzed data collected through surveys, focus group discussion, and key informant interviews. The chapter is divided into the following sub sections: results from the survey, focus group discussion and interview data, conclusions, recommendations for FPFK National Board and local church congregation, and recommendations for further research. The chapter ends with a conclusion on the set objectives of the study.

Results from Survey Data

Demographic Information from the Survey Data

The researcher sent out 91 questionnaires and collected 78 of them, which was an 86% return rate, large enough to answer the set objectives in the study.

Table 1. Respondents' Age

Age	Frequency	Percent
50-55 years	8	10
55-60 years	23	29
over 60 years	47	61
Total	78	100

The survey results on age established that 61% of pastors in the FPFK churches in Kenya were 60 years and older. According to the key informant interviews, this age range is also when the pastors had anxiety towards their retirement and concern regarding who would be left as an appropriate successor. About half of the pastors surveyed (51%) had at least a Diploma obtained from Bible Schools, with 34% having a degree in theology and the remaining (15%) having secondary school qualifications and below.

Table 2. Congregation Size

Size	Frequency	Percent
Less than 100 members	11	14
100-300 members	42	54
500-700 members	16	21
700 members and above	9	11
Total	78	100

Results from the survey (see table 2) revealed that the majority of the pastors (54%) pastored a congregation between 100-300 members, 21% pastored between 500-700 members, 14% pastored less than 100 members, and 11% had a congregation of 700 members and above. Having a large congregation is a presumption of more revenue in terms of offering to organize the pastors' succession plan. Since the majority of the churches had small congregations, their smaller size poses a challenge to succession planning, leading to anxiety.

The survey also revealed that the majority of churches (71%) were located in rural areas or informal settlement areas, like the slums, with only 29% of churches located in the cities and major towns in Kenya. A majority of the pastors (85%) were the only pastors in their church compared to 9% who had one junior pastor serving under them and 6% having more than one pastor serving under the senior pastor. This result is important because the more pastors serving under a senior pastor, the better the prospect for an effective succession plan for the church.

Table 3. Income generating activities

Response	Frequency	Percent
Yes	17	22
No	61	78
Total	78	100

Results of the survey on income generating activities reveal that the majority of respondents (78%) observed that their respective churches did not have income generating activities compared to 22% who had income generating activities. The majority of respondents (62%) observed that their churches had some community-based organizations compared to 38% who did not have such organizations. Income generating activities was a concern in the pastors' retirement because the pastor may be attached to activities they pioneered. Pastors, as observed in the key informant interview results, had attachments with organizations they started including the churches they started and grew, the projects they are running and other ministries they are leading, and therefore they were not willing to retire because of such attachments.

Succession as Practiced by FPFK Pastors

This section addresses the first objective of the study, which was to ascertain how

succession is practiced by FPFK pastors. The key issues addressed in this area include whether

FPFK has a clear, established procedure for a succession plan for its pastors. The survey also

intended to determine from the pastors whether FPFK pastors resist succession. Lastly, the

survey intended to find out the reasons as to why pastors resist succession plans in their

respective churches as presented in table 4. Some of the identified reasons in the research

included:

    i.   Lack of necessary or perceived need for retirement funds

    ii.   Pastor not sure where he will go after retirement

    iii.   Pastor not sure about succession process or even where to start

    iv.   The church structure is not concerned for pastors' welfare after the transition

    v.   Pastor having conviction that succession process may be harmful to self and family

    vi.   Pastor having conviction about loss of power, privileges, and status

    vii.   Pastor feeling that nobody can lead the church like him and that any transition plan
            is a presumption on God's will

Table 4 presents survey results on a succession plan as practiced by FPFK pastors. The

table uses descriptive statistics. In the table, respondents were asked some of the reasons as to

why pastors resist succession plans in their respective churches. They were required to mark

their level of agreement to the specified reasons, coded as follows: SD- Strongly Disagree, D –

Disagree, U – Undecided, A- Agree, and SA – Strongly Agree. In the table, N was the sample size,

minimum was the minimum response according to the Likert scale, which was represented by

SD- Strongly Disagree and the maximum was represented by SA – Strongly Agree. The mean

was the mean between SD- Strongly Disagree and SA – Strongly Agree while the standard

deviation was how the mean deviated from the assumed mean.

Table 4. Succession Plan as Practiced by FPFK Pastors

Resistance	N	Minimum	Maximum	Mean	Std. Dev
Resist succession	78	1.00	5.00	3.8	1.6
Lack of preparation for retirement	78	1.00	5.00	3.8	1.6
Not sure of life after retirement	78	1.00	5.00	3.9	1.4
Not sure of the process	78	1.00	5.00	3.0	1.6
Church structure not concerned	78	1.00	5.00	4.1	1.7
Retirement and succession harmful	78	1.00	5.00	4.8	1.2
Fear loss of power and status	78	1.00	5.00	3.9	1.6
Pastors not willing to go	78	1.00	5.00	3.8	1.6
Nobody can carry my dream	78	1.00	5.00	3.8	1.6
Retirement is against God's will	78	1.00	5.00	4.1	1.5

The survey results revealed that the respondents agreed on the following aspect of

succession plan practices by the FPFK pastors, where the mean of 4 represents SA – Strongly

Agree (4); the study established the lack of necessary or perceived need for retirement funds

and that the pastors were not sure about the succession process or where to start when it

occurs. The study also established the church structure was not concerned with the pastors'

welfare after the transition, making the pastors fear that the succession process may be

harmful to self and family, making them lose power, privileges, and status. This situation made

the pastors develop a feeling that nobody can lead the church like them and that any transition

plan is a presumption on God's will. Only one response; "not sure where I am going to after

retirement", that the respondents were not sure as was represented by undecided (3).

Succession Planning in the Current FPFK Setup

In this section, the survey purposed to determine how the FPFK pastors viewed

succession planning in current church set up. They were asked mark their level of agreement to

the following statement: To what extent they are faced by challenges; 1- LE - Least Extent, 2 -

NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent, 5 – GE - Great Extent. In table 5, N was

the sample size, minimum was the minimum response according to the Likert scale, which was

represented by LE - Least Extent and the maximum was represented by GE - Great Extent. The

mean was the mean between LE - Least Extent and GE - Great Extent while the standard

deviation was how the mean deviated from the assumed mean.

FPFK pastors' views on succession planning included:

   i.   Older pastors fail to inspire younger people to take after them
   ii. Older pastors lose energy and imagination as they age and should be replaced
   iii. A desire to retool and a thirst for learning begins to fade among older pastors
   iv. A sense of urgency for pastoral work diminishes and energy to do the work dies
        among older pastors
   v.   Vision for a new future among older pastors grows stale and outdated and a
        willingness to change, adapt, and grow becomes more difficult among older pastors

Table 5. FPFK Pastors' View of Succession Planning

View	N	Min	Max	Mean	Std. Dev
Old pastors do not inspire younger ones	78	1.00	5.00	4.1	1.6
Old pastors cannot re-tool	78	1.00	5.00	3.8	1.6
Old pastors have no energy for the work	78	1.00	4.00	3.8	1.2
Old pastors do not have vision	78	1.00	5.00	3.0	1.7
Old pastors cannot adopt new changes	78	1.00	5.00	4.0	1.6

The results from the survey on FPFK pastors' view of succession planning established that they agreed on certain elements of succession planning in the FPFK church set up; the pastors were also not willing to face the eminent retirement change, which made them adaptive and difficult as far as succession was concerned. The pastors were undecided on the following issues of succession planning in the current FPFK set up: a desire to retool and a thirst for learning begins to fade among old pastors, a sense of urgency for pastoral work is reduced and energy to do the work dies, and the vision for a new future among old pastors grows stale and outdated.

Statements on Succession Planning as Practiced by FPFK

This is the final section on succession planning as practiced by the FPFK churches. The respondents were asked to note how strongly they agree with statements regarding succession planning practices at FPFK. They were to choose by marking the statements based on: 1- LE - Least Extent, 2 - NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent, and 5 – GE - Great Extent.

In table 6, N was the sample size, minimum was the minimum response according to the Likert scale, which was represented by LE - Least Extent and the maximum was represented by GE - Great Extent. The mean was the mean between LE - Least Extent and GE - Great Extent while the standard deviation was how the mean deviated from the assumed mean.

The statements on the pastors' agreement on succession planning practices at FPFK included:

i.   The present work and competency requirements of different pastoral leadership positions are regularly assessed by the FPFK church organization

ii. Systems exist to assess future requirements for work and competency of different pastoral leadership positions for the future by FPFK church organization

iii. Efforts exist to internally identify talent from the existing congregation for future pastoral leadership utilization

iv. There exists some kind of succession plan chart/procedures at FPFK that guides the succession process for pastoral leadership positions

v. There is a practice of identifying a pool of individuals with high pastoral leadership potential for future leadership positions

vi. There is a practice of selecting successor candidates out of a pool of groomed potential congregants, before they leave

vii. Outgoing pastors take time to mentor/coach their successors

viii. Succession planning activities form a substantive component of the FPFK strategic plan

ix. FPFK culture encourages the practice of recruiting, grooming, and appointing identified talented pastors

Table 6. Pastors' views regarding succession planning practices at FPFK

View	N	Min	Max	Mean	Std. Dev
Continuously assess pastoral leadership	78	1	5	2.0	1.5
Church systems assess future pastoral needs	78	1	5	2.0	1.4
Church systems identify local talents	78	1	5	4.1	1.3
Church has succession plan procedure	78	1	5	4.0	1.6
Church does talents appraisal	78	1	5	2.0	1.6
Church identifying and appointing successor	78	1	5	1.8	1.4
Outgoing pastors mentor the successors	78	1	5	1.9	1.4
Succession plan in FPFK strategic plan	78	1	5	1.8	1.6
Church has recruiting procedures	78	1	5	2.0	1.7

Table 6 presents the survey results concerning pastors' agreement on the statements regarding succession planning practices at FPFK. The pastors agreed on two statements regarding succession planning as practiced at FPFK: efforts exist to internally identify talent

from the existing congregation for future pastoral leadership utilization, and there exists some

kind of succession plan chart/procedures at FPFK that guides the succession process for

pastoral leadership positions.

The results reveal that the respondents to no extent agreed that the present work and

competency requirements of different pastoral leadership positions are regularly assessed by

the FPFK church organization and that systems exist to assess future requirements for work and

competency of different pastoral leadership positions for the future by FPFK church

organization. They further agreed to no extent on the following statements: there is a practice

of identifying a pool of individuals with high pastoral leadership potential for future leadership

positions, there is a practice of selecting successor candidates out of a pool of groomed

potential congregants, before they leave, outgoing pastors take time to mentor/coach their

successors, succession planning activities form a substantive component of the FPFK strategic

plan, and the FPFK culture encourages the practice of recruiting, grooming, and appointing

identified talented pastors.

Benefits of Succession Planning

The second objective of the study was to investigate the benefits of succession planning

to the performance of FPFK churches. This section presents the survey results on the benefits of

succession planning in improving performance of FPFK churches. The respondents were asked

to identify the benefits of succession plans by marking the extent to their agreement on how

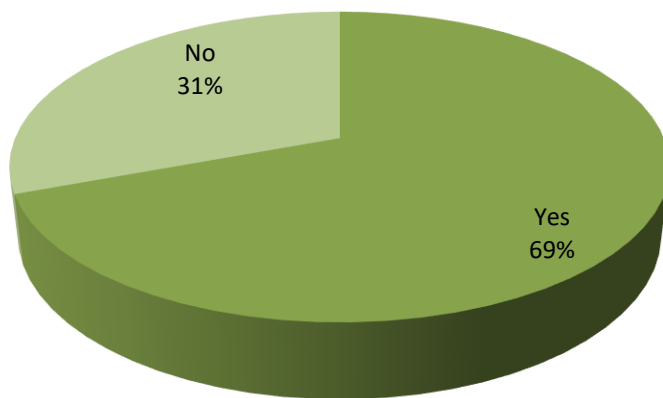such benefits can be appropriate to the FPFK church organization.

Figure 1. Succession Plan Relevant to FPFK Setup

The survey results presented in figure 1 indicated the majority of respondents (69%) agreed that succession planning is relevant to FPFK set up and comes along with benefits, compared to 31% who observed that it was not relevant at all. This finding indicated that the FPFK pastors are aware of the benefits of succession planning and its relevance to the FPFK set up. The specific benefits of the relevance of succession plan identified by the respondents included:

i.   Succession planning is used to design mentoring and coaching programs

ii.   The plan provides opportunities for pastors to continuously improve their skills

iii. The succession plan encourages promotion from within the congregants strictly based on merit

iv.   Succession planning creates structure for training and development, which is useful for future leadership

v.   The plan is a tool for executing future mandates of the local church in the vision of the FPFK church organization

vi.   The planning reduces the cost of hiring pastors when the founding pastor exits; succession planning improves pastoral engagement with congregants on the direction the church should take

vii.   The planning is the mantle of continuity for the local church and succession planning gives better results on local church mandates

Table 7. Benefits of the Succession Plan

Benefit	N	Min	Max	Mean	Std. Dev
Used to design mentorship program	78	0	5	3.8	1.6
Used to improve pastoral skills	77	1	5	3.1	1.6
Used for promotion	78	1	5	4.0	1.4
Creates structure for training	78	1	5	3.9	1.5
Tool for executing local church mandate	78	1	5	3.8	1.7
Reduces cost of hiring new pastors	77	1	5	4.0	1.3
Improves pastoral engagement	78	1	5	3.0	1.7
Used for continuity in local church	78	1	5	4.1	1.6
Gives better results on local church	78	1	7	4.0	1.7

Table 7 presents the survey results on the benefits of the succession plan. The results reveal the respondents agreed, to some extent, on the following seven of the possible nine benefits of succession plan: it is used to design mentoring and coaching programs, the succession plan encourages promotion from within the congregants strictly based on merit, succession planning creates structure for training and development useful for future leadership development, the succession plan is a tool for executing future mandates of the local church in the vision of the FPFK church organization, succession planning improves pastoral engagement with congregants on the direction the church should take, succession planning is the mantle of continuity for the local church and succession planning gives better results on local church mandates. The respondents agreed to no extent on the following two benefits: it provides

opportunities for pastors to continuously improve their skills, and succession planning reduces

the cost of hiring pastors when the founding pastor exits.

Challenges of Implementing the Succession Plan

The third objective of the study was to establish the challenges of implementing

succession plans by FPFK pastors. This section presents the survey results on the challenges

facing implementing succession plans by FPFK pastors. The respondents were asked to respond

to the challenges the FPFK pastors faced in regards to succession planning. They were to

respond by indicating the extent the pastors faced the challenges, with 1- LE - Least Extent, 2 -

NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent, 5 – GE - Great Extent. The challenges

assessed by the respondents included:

i. Unclear succession plan procedure from the FPFK constitution
ii. Inability to identify appropriate successors from a pool of clergy
iii. Lack of standardized succession guidelines
iv. Lack of succession plan program that can be evaluated
v. Lack of effective and supportive exit guidelines
vi. Getting leadership to expect and produce more successors than they have in the past
vii. Changing pastors' mindset on exits and succession
viii. Adequate budget allocation on succession planning
ix. Outgrowing attachments pastors have with the projects they initiated and mistrusts that make the pioneering pastor hold on to pastoral work without training successors

Table 8. Succession Plan Challenge

Challenge	N	Min	Max	Mean	Std. Dev
Unclear in FPFK constitution	78	1	5	4.1	1.2
Difficulties in identifying successor	78	1	5	2.9	1.6
Lack of standardized succession plans	78	1	5	3.7	1.6
Lack of program that can be evaluated	78	1	5	3.6	1.4
Lack of supportive guidelines	78	1	5	3.9	1.4
Right leadership for succession plan	78	1	5	2.9	1.6
Changing mindset on succession	78	1	5	3.8	1.7
Adequate budget allocation	78	1	5	4.1	1.4
Dealing with attachment pastors have	78	0	5	4.0	1.6
Mistrust among pioneering pastors	77	1	5	4.1	1.6

Table 8 presents the survey results on the challenges facing implementing succession plans by FPFK pastors. Of the 10 challenges in the study design, the FPFK pastors agreed to some extent on eight challenges faced by the pastors, according to the results. These eight challenges include: unclear succession plan procedure from the FPFK constitution, lack of standardized succession guidelines, getting leadership to expect and produce more successors than they have in the past, changing pastor's mindset on exits and succession, adequate budget allocation on succession planning, outgrowing attachments pastors have with the projects they initiated and mistrusts that make the pioneering pastor hold on to pastoral work without training successors. The two major challenges the pastors agreed to no extent were: inability to identify appropriate successors from a pool of clergy and lack of effective and supportive exit guidelines. The pastors seem to have the ability to identify appropriate successors from a pool of clergy, and they already have some exit guidelines.

Pastoral Mentorship Process towards Succession Planning

The final objective of the study was to identify key areas for developing a mentorship process that is critical for leadership succession. The respondents in the study were to identify the mentorship process that may be used to achieve an effective succession plan at the FPFK church organization. They were to choose the extent to which they agreed with the mentorship process, with 1- LE - Least Extent, 2 - NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent, 5 – GE - Great Extent.

The key mentorship processes identified included: the mentorship process should create a successor who steps in the shoes of the exiting pastor with more exposure and visibility as a talented potential successor. In preparation of highly performing the assigned pastoral tasks, the process will make the potential successor more engaged within the church organization, meaning they will stay with the church more and eventually be part of the succession plan. The mentorship process defines what it takes to be a great leader within the church organization by identifying congregants with leadership competencies and mentoring them to become a successor. The mentorship process can help in short listing the high potential mentees by identifying the competencies they need to grow in their career path as pastors as a road map towards succeeding the pastor. The process also evaluates the level of preparedness of the local church as far as succession by providing feedback regarding the succession plan. Mentorship would also be key in empowering the FPFK church organization in preparing the exiting pastors for a soft landing. The process can also be a tool that helps the FPFK church organization develop a pool of its pastoral human resources.
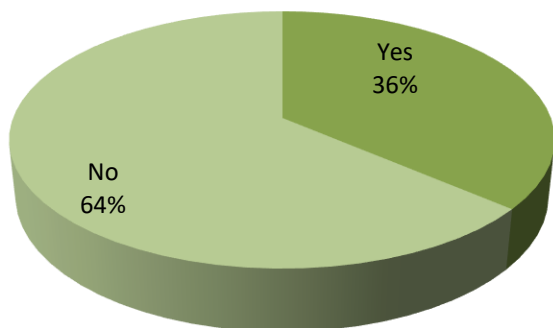
Figure 2. Efficient Mentorship Process

Survey results presented in figure 2 revealed the majority of respondents (64%)

disagreed that the FPFK church organization has an efficient mentorship process, which is key

for leadership succession, compared to 36% who observe that such a process exists. This finding

is supported by the fact that the interactions between a mentor and those being mentored are

focused on the relationship instead of a particular task or issue. In "Spoken, But Perhaps Not

Heard: Youth Perceptions on the Relationship with their Mentors," Nikki Bellamy et al. state,

"Mentoring programs are relationship based. There is a growing consensus that the core

component of mentoring interventions is the relationship itself which turns to leadership

development.[1]

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1. Nikki D. Bellamy, Elizabeth Sale, Mini Q. Wang, J. Fred Springer, and Susie Rath, "Spoken, But Perhaps Not Heard: Youth Perceptions on the Relationships with their Mentors," *Journal of Youth Ministry* 5, no. 1 (Fall 2006): 58, 62.

Table 9. Mentorship Process

Process	N	Min	Max	Mean	Std. Dev
FPFK has effective mentorship process	78	1	5	3.8	1.37874
Mentorship delivered the right successor	78	1	5	3.8	1.22983
Exposed the right successor	78	1	5	3.7	1.63625
Engaged potential successor	78	1	5	2.0	1.64154
Defined great leaders in local church	78	1	5	2.0	1.37772
Helped to identify mentees	78	1	5	4.1	1.39244
Evaluated level of preparedness	78	1	5	4.0	1.59633
Provided feedback on succession plan	78	1	5	3.9	1.29428
Prepared retiring pastor for soft landing	78	1	5	1.8	1.63895
Developing of human resources	78	1	5	2.0	1.56744

The survey results presented in table 9 reveal that of the ten mentorship processes identified in the design of the study, the majority of respondents agreed on six of the mentorship processes to some extent whereas they agreed to no extent on two of the mentorship processes. The processes they agreed on to some extent included: the mentorship process should create a successor who steps in the shoes of the exiting pastor who already has more exposure and visibility as a talented potential successor. Regarding the preparation for highly performing pastoral tasks, the process would help them in identifying the competencies required for pastoral career growth. Also, the mentorship process will be critical in evaluating the level of preparedness of the local church as far as succession is concerned by providing the necessary feedback on the local church succession plan. The mentorship process, which seems to be lacking in the FPFK local churches in Kenya, includes: lack of preparation towards high performance of the assigned pastoral tasks and lack of successor engagement in the overall church organization.

Anxiety Associated with the Succession Plan

In its design, the study also intended to assess the anxieties associated with succession planning at the FPFK church organization. To address this issue, the respondents were asked whether they thought pastors advancing in age are faced with succession anxiety and whether such anxiety changes their behavior in regards to their work. They were also asked to respond to what extent the FPFK pastors face succession anxiety by marking 1- LE - Least Extent, 2 - NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent, 5 – GE - Great Extent.

Concerning the main anxiety associated with succession planning, the respondents' answers included: I fear the project I started will fail; I fear the congregation will drop in membership; I fear I may not afford the comfortable life I currently have; I fear the community will reject me when I exit; I fear my family will not fit life outside my pastoral ministry; I just fear for the unforeseen; Succession planning isn't needed because I am not ready to exit, thinking about succession planning can be destabilizing and threatening to my life; I will take more years in my contract to deal with succession anxiety, and when I am given a succession plan, I would rather put it away since it will take place in the future.
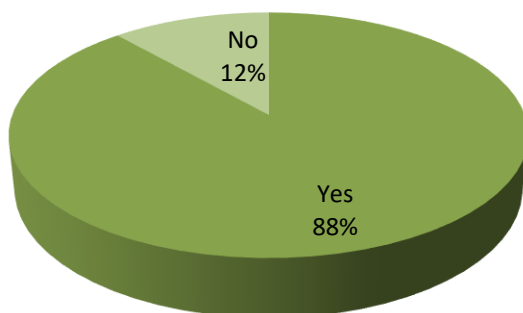

Figure 3. Pastors Advancing in Age Facing Succession Anxiety

Figure 3 presents the results from the survey on whether pastors advancing in age faced succession anxiety. The majority of respondents (88%) observed that the pastors advancing in age are faced with succession anxiety compared to 12%. This finding indicated that age was a major factor that induced succession anxiety among the pastors. According to the FPFK constitution, the pastors should retire at 70 years. The study established that as the 70 retirement year approaches, the more anxious and restless the pastors became. This finding is supported by Gothard, who observes that another important reason for having a formal succession plan in place within an organization is that it has the potential to lead to increased worker enthusiasm, a reduction in anxiety, and provides a barrier to help prevent selection bias in the due course of hiring a replacement.[2]
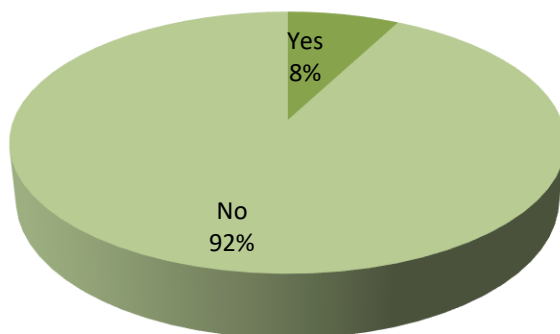

Figure 4: Such Anxiety Affects Pastors' Work

The study also established that the majority of respondents (92%) did not think that such anxiety changed their behavior as far as their work is concerned, compared to 8% who thought it did. This finding indicated that because pastors resisted succession through the 70-

2. Suzanne Gothard and Michael J. Austin, "Leadership succession planning: Implications for nonprofit human service organizations," *Administration in Social Work* 37, no. 3 (2013): 272-285.

year retirement age, such anxiety was solely about retirement but did not affect their work since some pastors interviewed were of the view that they were there to stay.

Table 10. Anxiety Associated with the Succession Plan

Anxiety	N	Min	Max	Mean	Std. Dev
Projects will fail	78	1	5	3.8	1.6
Church membership will drop	78	1	5	3.9	1.7
Not afford comfortable life in retirement	78	1	5	4.1	1.4
Community will reject retired pastors	78	0	5	4.0	1.6
Family may not fit life outside church	77	1	5	2.0	1.6
Fear of the unknown	78	1	5	3.9	1.4
Pastors not ready to go	78	1	5	3.7	1.5
Succession is life threatening	78	1	5	3.9	1.7
Pastors take contract after retiring	77	1	5	3.8	1.3
I would rather put succession plan away	78	1	5	4.1	1.7

This section presents the results of the extent to which FPFK pastors face succession anxiety. Table 10 revealed that of 10 items on anxieties facing the FPFK church pastors, the respondents agreed to some extent on nine of the anxieties and to no extent on only one of the items. The respondents agreed on the existence of the following succession anxiety among FPFK pastors: the pastors feared that the projects they started will fail when they exit because they are the vision bearers of such projects. They also feared that the congregation will drop in membership if someone else succeeds them since they have the *magic* of growing the congregation over time. They further feared that they may not afford the comfortable life they have while they are still in the ministry, and the community they will join when they exit will reject them, putting a lot of anxiety pressure on such pastors. The pastors felt that succession planning was not needed because no pastor was ready to exit and that thinking about a succession plan can destabilize and threaten their lives and the lives of their families. The

pastors were willing to take more years working on contract as a survival mechanism to deal

with succession anxiety.

The study also established extreme views held by the pastors whereby they confessed

that they would rather put the succession plan away and totally out of their minds because

they were convicted that succession will take place in the future and not in their time. This

conviction by the pastor of not being part of succession through avoidance is a time bomb not

only for the FPFK church, which will have to handle many succession petitions, but also for the

pastors who are *burying their head in the sand* for a reality that cannot be avoided.

Results from Focus Group Data

The researcher conducted a focus group (FG) discussion with two members of the

National Board of the FPFK Church while attending the Pastors' National Conference in Ukunda

FPFK Church on November 26, 2019. The FG discussion started at 5:30 PM. The people involved

were each given a unique code: WFG_1 and WFG_2.[3] WFG_1 observed,

> Each local church should be responsible in addressing the issue of pastoral succession
> plan whereas the National Board which is elected at the Delegates Annual General
> Meeting should hand issues dealing with election transitions. The age of presiding
> Bishop should be 50 years and above to allow for experience and wisdom while
> discharging their duties and that the Bishop should have served as a senior pastor in a
> local church for at least 15 years.

WFG_2 observed that "because of anxiety some pastors refuse to retire making it hard

in getting new blood in the continuity of the gospel work." WFG_1 further observed,

> The FPFK church does not have any arrangement for pastors' retirement and pension
> scheme which are the key components of pastoral succession plan and therefore should
> clearly and expressively address in constitutions. The issue of succession plan was not

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3. All interviews were confidential; the names of interviewees are withheld by mutual agreement.

adequately addressed in the recent review of the constitution. Mentorship process should also be fully addressed in the constitution.

Results from Interview Data

The second set of interviews was conducted on November 27, 2019, at FPFK Ukunda church. The person interviewed was the high-ranking Bishop in the National Board of the FPFK church. The interviewee was coded as WI_1. The statements below represent what he said concerning the succession plan:

> Succession is important because pastoral ministry is lifelong beyond the serving pastor age, and therefore, the church should have elaborate plan that include creating awareness, training and mentorship which should be done to the incoming pastors. The incoming pastor must go through a mandatory professional training at the Bible School. The pastor must have served under a senior pastor as a mentor, a fact that has not been actualized in FPFK churches yet very important in the Church's Succession Plan and Mentorship Programs. He further observed that a senior pastor of 50 years and above should be given the responsibility of mentoring the successors.

> These discussions were more concerned with the age of presiding Bishops and how the

FPFK church addresses the issue of succession and mentorship. There is a need to address widely the issue of mentorship and succession planning through a structured way so that the FPFK church body can achieve an effective, efficient succession planning and mentorship process in the local church as well as throughout the entire FPFK church body.

The third interview was conducted in Nakuru Town with one of the senior FPFK Bishops; it was coded as WI_2. The statements below capture what the senior Bishop said concerning mentorship and succession in the FPFK church:

> Two weeks ago, I was retiring one pastor and he was not sure whether to leave or not. FPFK has failed in preparing pastors for their retirement. Most pastors said that 'I will retire when I die.' Retirement is not in pastors' mind at all. There is no mentorship process for pastors. The pastors possess churches as their personal properties and therefore, they may not

want to retire. The pastor in question after receiving the gift said that 'I am not going anywhere; nobody can stop me from being a pastor.' It is clear in the pastor's mind there is no retirement package. Pastor's retirement is his personal decision rather than an institutional decision. This is because there is no link between the head office and the local church as far as pastor retirement and succession should be concerned.

Additionally, the Bishop shared his personal plans: "As a person, I am prepared to retire because I have my own residence and I have also saved in a pension scheme." He further said that generally, "FPFK has no system, strategies and plan in place for proper retirement for its pastors." In preparation to succession, the Bishop observed,

> I have three ordained pastors whom I have prepared for succession; one pastor handles the prayer cells while the other one handles the youth ministry whereas the third one handles mission. These pastors have gone to Bible School and have the qualifications required for the ministry. Me, as the church senior pastor, I know the person whom I will recommend to the church as my successor, although I still keep it as a secret till the right time comes.

The Bishop observed that the church initiated many projects, including a children's ministry project with more100children, a primary school from nursery to standard 8, a human's right project, and a Women's Crises Center. The Bishop is the patron of all the projects. The Bishop observed that the FPFK church is facing several challenges as far as succession planning. This finding coincides with many clergy's opinions that pastoral work is a calling based on the Biblical foundation that once a prophet or apostle is called, he does not retire but dies while working.

However, there are changing realities at the ministry, with the Government of the Day setting the retirement age in the Acts of Parliament for all citizens employed in different sectors, including the church. Organizations must plan for talents to assume key leadership positions or backup positions on a temporary or permanent basis to avoid the risk of not having the knowledge and infrastructure to drive the business forward in the long term. This thought is

also supported by the Biblical foundation where the Levites were to start serving when they turned 25 and retire at 50 but continue supporting younger Levites (Numbers 8:24-26).

The last set of interviews was conducted with one pastor, one Bishop, and another high-ranking Bishop in the National Office. The respondents were coded as follows WI_3, WI_4 and NBO_1. Regarding succession and mentorship, WI_3 started his work as a pastor in the 1990s. The pastor reported that he was preparing an evangelist to succeed him, but he left; therefore, there is nobody and no strategy for succession. W1_3 said, "We are currently praying and engaging the church board for a successor." The pastor reported that he has no plan for his personal exit because he has not developed one. The pastor also observed there is no pension scheme to cover his expenses when he exists. He noted that "as far as the pastor's retirement is concerned, the FPFK constitution is not compressive," leading to anxiety. In his own words, the pastor said, "Naenda kufanya nini nyumbani, naona tu kifo mbele yangu.'' Loosely translated, to means, "What am I going to do at home, I am seeing death ahead."

The pastor reported that FPFK constitution should be amended to comprehensively cover succession and pastors' retirement package. In his view, pastors should retire at 70years of age. The pastor reported that his church has the following projects: a primary school from nursery to standard 8, computer classes and languages. He reported that these projects contribute a percentage to the church. Being the patron of the projects, he feels attached to them and may not be willing to leave them in the hands of anybody. The pastor reported that the trust like the one between Elijah and Elisha is rear in their church; therefore, it is difficult for the succession plan to take place.

The results of the interview with NBO_1 were based mostly on policy and procedures of

the succession plan per the FPFK National Office. FPFK General Secretary stated,

> The church has no elaborate strategy in its constitution as far as succession plan and
> pastors' retirement is concerned. According to the constitution, pastors should
> contribute towards their pension of which none is remitting his or her retirement
> contributions. According to the Constitution, out of the 15% that the individual
> churches contribute to the head office, 5% go to the pastor's welfare account which
> should cater for their exit package when they retire. It is interesting that in practice, the
> pastor withdraws this money immediately, and therefore, it is important to know that
> the pastors are their own enemies as far as their pension scheme is concerned. The GS
> reported that there is a pastors' savings and credit cooperative society (Sacco) where
> they can save and borrow a loan for their personal development as a sure means of
> planning for their exit when the retirement age comes. Concerning pastors' salary, the
> pastors are not open on what they earn from the local churches as their monthly
> salary, making it difficult to plan for their retirement package and welfare. There is a
> general resistance to retire among pastors and therefore giving a written notice has
> been a problem and therefore hard to implement.

The GS recommended that the clauses in the constitution dealing with pastor

retirement be reviewed. He further recommended that by-laws to implement pastoral

retirement should be developed.

The results from the last interviewee were with WI_4, a Bishop of a FPFK church in

Nairobi. He said,

> I summoned the pastors working under me and asked them the following question; when
> you leave the church what next? Do you have a pension scheme? Do you have even a
> basic insurance? Me, I live in my own house in one of the estates in Nairobi which is one
> of my preparation for retirement. Retirement should not be pegged on age because
> pastoral work is a calling without age limit. I also fear that the project I started may
> collapse and because of this, I am going nowhere.

The focus group discussion and the interviews supplemented the issue of succession in

the FPFK church. In general, the findings from the focus group discussion and the interviews

also reveal a gray area as far as succession and mentorship in the church is concerned. When

left unaddressed, this gray area will increase anxiety among pastors and may be a timed bomb shell that may explode the church structure.

Results from Observation Data

One of the observations made during the study concerning succession planning was in regards to the FPFK church in Embakasi, Nairobi, where the researcher is the senior pastor. The researcher, who is the founder and senior pastor of the Free Pentecostal Fellowship in Kenya, Embakasi church started the work in 1993 at a young age and did not put into perspective the possibility of exiting the leadership. Also, he is the chief executive officer of other projects run by the church. Although the church has an existing leadership structure, the researcher has a vital role to play in his capacity as the founder. Since 1993, the church has established a congregation of approximately 1,000 followers; the founder also set up an academy with about 600 pupils, a vocational training institute for youth and destitute children, and an enterprise that distributes water from a borehole to the community around the church. The enterprise also purifies and markets the water.

For succession, the researcher had faith that when the time comes for his departure, God, who called him to the field, would raise another pastor to continue the work as his successor. However, with the advancement of time and age, the researcher is developing anxiety from the thought of succession and questions himself about the fate of the church upon his departure. The anxiety by the researcher, as well as that of other FPFK pastors discussed in this dissertation, can be addressed by developing a succession plan based on the salient biblical

context of pastoral transition, perceptions, interpretations, and expectations of the

stakeholders.

The researcher intended to adopt a succession plan that would minimize the anxiety

that could hinder growth of the church and its projects. This study/survey was aimed at

assessing the factors that should be considered for managing succession anxiety and transition

at FPFK in Kenya. It involved a review of the literature based on content analysis of the Bible

and other Christian literature to gain the biblical perspective of pastoral perception upon which

the measurements of the objectives were to assess anxiety in succession planning in Free

Pentecostal Fellowship in Kenya.

Conclusions

The main goal of the study was addressing anxiety in succession planning in the FPFK

Church. The study set the following specific objectives: to ascertain how succession is practiced

by FPFK pastors; investigate the benefits of succession planning to the performance of FPFK

churches; establish the challenges of implementing succession plans by FPFK pastors; develop a

mentorship process that is critical to leadership succession.

In ascertaining how succession is practiced by FPFK pastors, the study established the

following. First, the study established the lack of necessary or perceived need for retirement

funds and that the pastors were not sure about the succession process or where to start when

it occurs. The study also established that the church structure is not concerned with pastors

after the transition, making the pastors fear that the succession process may be harmful to self

and family, making them lose power, privileges, and status. This situation made the pastors

develop a feeling that nobody can lead the church like them and that any transition plan is a presumption on God's will.

Second, the study established that older pastors failed to inspire younger people, despite the fact they were losing energy and imagination as they age and should be replaced. Also, the pastors were not willing to face the eminent retirement age, which made them adaptive and difficult as far as succession was concerned. The pastors were undecided on the following issues of succession planning in the current the FPFK set up: a desire to retool and a thirst for learning begins to fade among old pastors, a sense of urgency to pastoral work is reduced and energy to do the work dies, a vision for a new future among old pastors grows stale and outdated. Third, the study established that the pastors agreed that efforts exist to internally identify talent from the existing congregation for future pastoral leadership utilization and there exists some kind of succession plan chart/procedures at FPFK that guides the succession process for pastoral leadership positions.

The second objective of the study was to investigate the benefits of succession planning to the performance of FPFK churches. The study established that pastors were able to identify the benefits of succession planning, including the following: the plan encourages promotion from within the congregants strictly based on merit, succession planning creates structure for training and development useful for future leadership development, the succession plan is a tool for executing future mandates of the local church in the vision of the FPFK church organization, succession planning improves pastoral engagement with congregants on the direction the church should take, succession planning is the mantle of continuity for the local church, and succession planning gives better results on local church mandates.

The third objective of the study was to establish the challenges of implementing succession plans by FPFK pastors. The study established that there was unclear succession plan procedure from the FPFK constitution, a lack of standardized succession guidelines, a challenge getting leadership to expect and produce more successors than they have in the past, a challenge changing pastors' mindset on exits and succession, inadequate budget allocation on succession planning, outgrowing attachments pastors have with the projects they initiated, and mistrusts that make the pioneering pastor hold on to pastoral work without training successors.

The fourth objective of the study was to propose a mentorship process that is critical for leadership succession. The study established that the mentorship process should create a successor who steps in the shoes of the exiting pastor; it allows more exposure and visibility to talented potential successors. In preparation of highly performing assigned pastoral tasks, the process helps them identify the competencies they need to continue to grow in their career path as pastors; the process evaluates the level of preparedness of the local church regarding succession, and the process provides feedback regarding the level at which each local church is as far as the succession plan.

Last, on the existence of anxiety regarding succession among the aging pastors in FPFK, the study established that age was a major factor that induced anxiety among the aging pastors. Because pastors resisted succession through the 70-year retirement age, such anxiety was solely about retirement but did not affect their work since some pastors interviewed were of the view that they were there to stay. The study further established that anxiety was manifested in the following ways: the pastors fear that the project they started will fail when they exit. They also feared that the congregation will drop in membership if someone else

succeeds them; they further feared that they may not afford the comfortable life they have. The pastors feared the community they will join when they exit will reject them. The pastors felt that succession planning was not needed because no pastor was ready to exit, and thinking about succession planning can be destabilizing and threatening to their lives. The pastors were willing to take more years on their contract to deal with succession anxiety. When they are given succession plans, the pastors would rather put them away since succession will take place in the future and not in their time.

Recommendations for FPFK Church National Board

The main goal of the study was to address anxiety in succession planning in the FPFK Church. The study established that there is anxiety among the aging pastors regarding succession planning and the National FPFK Church body does not have clear guidelines on addressing it. Although the pastors were aware of the benefits of succession planning, the pioneering pastors were not willing to exit because of the attachment they had with the churches and the projects they started as income generating sources. The pastors also observed that the local church did not have the capacity to handle succession planning and mentorship. This study, therefore, recommends the following action plan in addressing anxiety in succession planning in the FPFK Church:

1. There is a need to review the constitution in order to address the gray clauses on pastors' retirement. The review should consider developing proper guidelines or financial policies on pastors' welfare while serving and their care after long years of service. Just like the constitution gives guidelines for minimum wages for pastors, it should stipulate percentage deductions from their salaries and create a retirement

fund, which should be maintained at the head office and local churches made to remit the deductions on monthly basis. No withdrawals should be allowed from the fund until one attains retirement age, or leaves the church service.

2. Since the current retirement age is 70 years, the above policies should contain a clear guideline that on their 60th birthday, pastors should come up with strategic plans which should cover their succession plans among other church developmental plans. These should then be monitored through annual reports to the head office until retirement. During the ten years period before retirement, the pastors should be taken through a well-developed program of training on life after retirement. Such training will create the needed awareness of retirement and what to do after retirement.

3. While the above measures may easily work for younger pastors, anxiety may continue to disturb older pastors who are approaching retirement. The National Board in conjunction with the local churches must look for other means of raising retirement benefits for this second group. This could be through special collections from the church members among other ways. Those pastors who have operated projects as income generating activities should be allowed to benefit from such income, but under strict guidelines.

4. The FPFK National Office should develop mentorship programs on succession planning and procedures on how to implement such programs to benefit the development of a pool of pastors who can succeed the aging pastors when they retire at 70 years. The mentorship programs should be a partnership hand holding program by the supposed retiring pastors with their mentees. This should be a uniform program for the entire national church. The local churches should be fully involved in the development of such a program. This will reduce the anxiety that pioneering pastors' face concerning fears of who will be left in charge of the churches when they retire, and also the continuity of the ministry they started. Since some of these pastors have worked hard to establish large congregations and other

projects, this study recommends that such pastors should be involved in identifying and mentoring their successors, in order to carry out their visions.

5. Based on the findings of the study, that most FPFK pastors have not formally gone through theological training and that the National Board no longer ordains pastors who have not attained Diploma in Theological studies, the researcher recommends that the National Board considers encouraging pastors to pursue higher levels of study. This will reduce the anxiety related to low education. It will give pastors better opportunities to teach at Bible Schools or conduct seminars for leaders even after retirement.

6. The study further recommends that the pastors in FPFK should realize that retirement is a reality and based on the biblical theories discussed in this project, they should be willing to develop successors and also learn to be independent early outside the normal church services. This should give them opportunity to prepare their families for the eventual retirement.

7. With the approval of the national board, the researcher would conduct awareness seminars and workshops for pastors and church leadership boards in respect of succession planning. This would reduce anxiety related to succession planning for all stakeholders.

Recommendations for Local Church Congregations

By its doctrine and philosophy, the FPFK church is a congregational based church system where the local church has the powers of the direction of the church. The study established that some of the local churches contribute 10% of the pastor's salary and give it to him when he retires. The study also established that the local churches normally give gifts to retiring pastors, most of whom refuse to retire but continue serving past the retirement age. Therefore, the study recommends the following regarding pastors' retirement:

1. The local church, through representatives, should be part of the constitutional review on pastors' retirement and succession planning. They should give views on the new ways of handling pastors' succession since the local church is vested with veto power to make such changes through representation.

2. The local church, through its board as the running organ of the church, should assist the National Office in implementing the mandatory retirement of pastors based on the amendment in the constitution. When the local church appropriates church finances, it must first remit the pastor's pension to the head office prior to incurring any other expenditure. The church board should ensure that a percentage of savings accrued from projects and enterprises income is set aside as a retirement benefit for their pastors.

3. The local church should fully support the mentorship programs as developed by the National Board. Such programs should target the youth, who are the future church, to join the ministry by supporting them in their pastoral academic training and development. This approach will give the local church a pool of qualified people mentored to succeed the exiting pastors.

4. The local church boards should consider offering their retired pastors opportunities to preach and conduct seminars in the churches whenever possible. The pastors can also be consulted on important decisions since they have accumulated great experiences in running the churches. This will give the pastors and their families a sense of worth and belonging.

Recommendations for Further Research

The issue of succession planning and mentorship has been in commercial organizations and is slowly entering the church arena as a challenge that the church, as the body of Christ, must deal with. This study addressed the issue of anxiety in pastoral succession planning in the FPFK churches. The study established that succession planning and pioneering pastors' exit is a

reality that must be addressed by the church body. For the purposes of sharing experiences and knowledge, the researcher recommends that a comparative study be conducted on succession anxiety between the congregational based church system and the delegation church-based system. The findings from such a study will allow for learning among the two systems with a view to reach a compromise succession system that can serve the church, which is the body of Christ.

QUESTIONNAIRE

My name is Solomon Mutava Mwalili, a Doctor of Ministry student at Gordon–Conwell Theological Seminary. As the requirement for the qualification, I am required to carry out an empirical research. My research topic is addressing anxiety in succession planning in Free Pentecostal Fellowship in Kenya. You have been chosen to be a respondent on the following key issues of anxiety in succession planning in Free Pentecostal Fellowship in Kenya; to ascertain how succession is practiced by FPFK pastors; investigate the benefits of succession planning to performance of FPFK churches; establish the challenges of implementing succession plans by FPFK pastors; developing mentorship process that is key towards leadership succession. Participation in this study is on a voluntary basis and that the information you give will be treated with uttermost confidentiality and only for academic purpose. Kindly indicate by ticking your willingness to participate in the study.

Part A: Demographic characteristics

1. Indicate your gender   Male ☐   Female ☐
2. Indicate your age 50 – 55 years ☐   55-60 years ☐   over 60 years ☐
3. Indicate your highest level of education; Form 4 ☐   Form 6 ☐   Diploma ☐
   Undergraduate ☐   Masters ☐   PhD ☐   Others
4. Indicate your length of service in the ministry   Less than 10 years ☐   10-20 years ☐
   21-30 years ☐   More than 60 years ☐
5. How large is your congregation?   Less than 100 members ☐ 100-300 members ☐
   300-500 members ☐   500-700 members ☐   700-900 members ☐
   over 900 members ☐

6. Where is your church located? Rural ☐   Urban ☐   Informal settlement

7. What is your designation (Title)? Associate pastor ☐   Senior Pastor ☐   Reverend

   Bishop ☐

8. How many pastors serve under you? 1 pastor ☐ 2-3 pastors ☐ 4-5 pastors ☐

   more than 5 pastors ☐

9. Does your church have income generating projects?   Yes ☐   No ☐

10. Does your church have NGOs/CBOs/Civil Right groups?   Yes ☐   No ☐

Part B: Succession as Practiced by FPFK Pastors

1. Do you think FPFK has a clear laid down procedure for succession planning for its

   pastors? Yes ☐   No ☐

2. In your own opinion, do you think FPFK pastors resist succession?

   To Least Extent ☐

   To some extent ☐

   Not sure ☐

   To large extent ☐

   To very large extent ☐

3. The table below lists some of the reasons why pastors resist succession plans in their

   respective churches, tick your level of agreement to the specified reasons; SD- Strongly

   Disagree, D – Disagree, U – Undecided, A- Agree and SA – Strongly Agree

Reasons	SD	A	U	A	SA
Lack of necessary or perceived need for retirement funds					
Not sure where I am going to after retirement					

I am not sure about succession process or even where to start					
The church structure is not concerned for my welfare after the transition					
Succession Process may be harmful to self and family					
I am concerned about loss of power, privileges, and status					
I see the church and its success as mine and not willing to let go					
I have a feeling that nobody can lead the church like me					
Any transition plan is a presumption on God's will					

4. How do pastors at FPFK view succession planning in the current set up? Tick your level of agreement. To what extent are you faced by the challenges; 1- LE - Least Extent 2 NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent 5 – GE - Great Extent

Reasons	LE	NE	U	SE	GE
Older pastors fail to inspire younger people					
Older pastors lose energy and imagination as they age and therefore should be replaced					
A desire to re-tool and a thirst for learning begins to fade among old pastors					
A sense of urgency to pastoral work is reducing and energy to do the work is dyeing					
Vision for a new future among old pastors grow stale and out dated					
A willingness to change and adapt grow more difficult among old pastors					

5. How strongly do you agree with the following statements regarding succession planning practices at FPFK? 1- LE - Least Extent 2 NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent 5 – GE - Great Extent

Reasons	LE	NE	U	SE	GE
The present work and competency requirements of different pastoral leadership are regularly assessed by FPFK church organization					

Systems exist to assess future requirements for work and competency of different pastoral leadership positions for the future by FPFK church organization					
Efforts exist to internally identify talent from existing congregation for future pastoral leadership utilization					
There exists some kind of succession plan chart/procedures at FPFK that guides the succession process for pastoral leadership position					
There is a practice of identifying a pool of individuals with high pastoral leadership potential for future leadership position					
There is a practice of selecting successor candidates out of a pool of groomed potential congregants					
Before they leave, outgoing pastors take time to mentor/coach their successors					
Succession planning activities form a substantive component of the FPFK strategic plan					
The FPFK culture encourages the practice of recruiting, grooming, and appointing the identified talented pastors					

Part C: Benefits of succession Planning in Improving Performance of FPFK churches

1. Do you think succession Planning is relevant to FPFK set up and comes along with benefits?

   Yes [ ]   No [ ]

2. The table below lists some of the benefits of succession plans, tick the extent to your agreement on how such benefits can be appropriate to FPFK church organization; 1- LE - Least Extent 2 NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent 5 – GE - Great Extent

Benefits	LE	NE	U	SE	GE
It is used to design mentoring and coaching programs					
It provides opportunities for pastors to continuously improve their skills					
The succession plan encourages promotion from within the congregants strictly based on merit					
Succession planning creates structure for training and development useful for future leadership development					
Succession plan is a tool for executing future mandate of local churches in the vision of FPFK church organization					

Statement					
Succession planning reduce cost of hiring pastors when the founding pastor exits					
Succession planning improves pastoral engagement with congregants on the direction the church should take					
Succession planning is the mantle of continuity for local church					
Succession planning give better results on the local church mandates					

Part D: Challenges of Implementing Succession Plans by FPFK pastors

The table below lists the challenges the FPFK pastors face as far as succession planning is concerned. To what extent are you faced by the challenges?1- LE - Least Extent 2 NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent 5 – GE - Great Extent.

Statement	1 LE	2 NE	3 U	4 SE	5 GE
Unclear succession planning procedure from FPFK constitution					
Inability to identify appropriate successors from a pool of clergy					
Lack of standardized succession guidelines					
Lack of evaluable succession planning program					
Lack of effective and supportive exit guidelines					
Getting leadership to expect and produce more successors than they have in the past					
Changing pastors mind set on exits and succession					
Adequate budget allocation on succession planning					
Outgrowing attachments pastors have with the projects they initiated					
Mistrusts that make the pioneering pastor hold on to pastoral work without training successors					

Part E: Mentorship Process Key towards Leadership Succession

1. Does the FPFK church organization have an efficient mentorship process which is key towards leadership succession? Yes ☐ No ☐

2. The following table enumerates the mentorship process that may be used to achieve an effective succession plan at FPFK church organization.

To what extent are you in agreement with the mentorship process; 1- LE - Least Extent 2 NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent 5 – GE - Great Extent.

Mentorship process	1 LE	2 NE	3 U	4 SE	5 GE
The mentorship process should create a successor who steps in the shoes of the exiting pastor					
It allows more exposure and visibility to talented potential successors. In preparation of high performing of the assigned pastoral tasks					
The process will make the potential successor more engaged within the church organization, meaning they will stay with the church more and eventually be part of succession pipeline					
The process defines what it takes to be a great leader within your church organization					
The process identifies congregants who have leadership competencies and qualify them to see if they could become the successors					
The process helps to shortlist your high potentials, these are your mentees. Help them identify the competencies they need to continue to grow in their career path as pastors					
The process evaluates the level of preparedness of the local church as far as succession planning is concerned					
The process provides feedback at the level at which each local church is as far as succession planning is concern					
The process empowers FPFK church organization prepare					

exiting pastors for soft landing when they exit					
The process is a tool that helps FPFK church organization develop a pool of its pastoral human resources					

Part F: Anxieties Associated with Succession Planning

1. In your opinion, do you think pastors advancing in age are faced with succession anxiety?   Yes ☐   No ☐

2. If yes, do you think such anxiety can change their behavior as far as their work is concerned?   Yes   No ☐   ☐

3. To what extent do you think FPFK pastors face succession anxiety? Use the table below to tick your choices 1- LE - Least Extent 2 NE- No Extent, 3 – U - Undecided, 4 – SE- Some Extent 5 – GE - Great Extent.

Anxiety	1 LE	2 NE	3 U	4 SE	5 GE
I fear the project I started will fail					
I fear the congregation will drop in membership					
I fear I may not afford the comfortable life I currently have					
I fear the community will reject me when I exit					
I fear my family will not fit in the life outside my pastoral ministry					
I just fear for the unforeseen					
Succession planning isn't needed because I am not ready to exit					
Thinking about succession planning can be destabilizing and threatening to my life					
I will take more years on contract to deal with my succession anxiety					
When I am given succession plan, I would rather put it away since it will take place in the future					

APPENDIX B

INTERVIEW SCHEDULE

As we proceed through these passages and stores from Scripture, the constant question we must ask ourselves is, how does this apply to our contemporary context at FPFK?

i.   What succession planning strategies are in place that will ensure your leadership role and responsibilities are fulfilled at your departure?

ii.   What are the key decision makers in your FPFK church organization doing in preparation for your succession?

iii.   What are you currently doing about your succession?

iv.   What did succession look like in the days of the patriarchs? What was the overarching impact of Abraham's influence supposed to be? (Should our churches have this kind of overarching impact that is bigger than the current leader and generation?)

v.   In the context of FPFK, what unique learning can we take away from the limited verses related to the succession from Elijah to Elisha in 1 Kings 19:16-21 and 2 Kings 2:1-11?

vi.   In the context of FPFK as we think about Jesus' choice of the disciples, His influence in their lives, and His early departure, what was His purpose in developing this cadre of men (and women)?

vii.   What is the value of choosing a successor from within the church congregation?

viii.   Before you become a leader, success is all about growing yourself. After you become a leader, success is about growing others. Every leader has a responsibility to develop those who can move the organization forward. Discuss with me how this is experienced at FPFK?

ix.   Our primary task is to develop mature disciples who are ready to step into our shoes when we exit leadership. Our legacy will be written not in the good things that we have done as leaders, but in the greater things that our successor will do. How can we achieve this statement at FPFK?

x.   Achievement comes to someone when he is able to do great things for himself. Success comes when he empowers followers to do great things with him. Significance comes when he develops leaders to do great things for him. But a legacy is created only when a person puts his organization into the position to do great things without him. Discuss with me in the context of FPFK how you are currently working on your legacy.

xi.   Currently, the FPFK Constitution is not elaborate on how to handle pastoral succession planning. Discuss with me what steps can the church in Kenya take to deal with this. What major issues can you add to address this problem? Who should be involved in making sure that succession plan is clear and elaborate in the FPFK constitution? What would you include as a benefit to the exiting pastor and his/her successor? In terms of the pastor's age, are you aware the age at which a pastor should attain in order to be the regional coordinator, the presiding Bishop, the General Secretary? What exactly should be your recommended age for such appointment bearing in mind that by virtue of their positions, they play a major role in succession planning and how to deal with pastoral anxiety associate.

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